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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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THE REIGN OF GOD

WILLIAM P. MC KENZIE

THE reign of God is already universal, ageless, rich with blessing to the obedient of every tongue, in every land. But when people speak of God's kingdom, or the kingdom of heaven, and conceive it in terms of "the kingdom of the earth," they would have war in heaven, and some thrust out of the kingdom, even as by war on earth there are expulsions and exile, obliterations of advantage and the sustainment of discord.

Every war, it is said, plants the seed for future warfare. The kingdom of heaven cannot be the home of the Pharisee who holds his neighbor in disdain and covets his possessions. When we speak of the reign of God we find an illustration from the analogy of John when he said, "God is light, and in him is no darkness at all." We rejoice in the light of day, but as we reside on the turning earth its opaqueness comes between us and the sun, and we say of the darkness,

It is night. In common speech we declare that the setting sun has gone, but on the morrow will rise. But the sun changes not in its light-giving and its beneficence. And in the spiritual realm we can continuously be the children of the light; we can dwell unchangingly under the reign of God.

Is the universality of the kingdom becoming known? Is the reign of God being recognized? To some extent, yes. It was thought in the early church that the revelation of Jesus was for the chosen people, the Jews. Paul was looked upon as a disturber because he preached the gospel to people of other nationalities. His visit to Jerusalem, after an extended tour, precipitated a riot in which he would have been killed but for the intervention of Roman law. Peter was enlightened by a vision before visiting Cornelius, and so perceived that the light was not limited to the Jews. On his return he explained how

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the enlightenment of the Holy Ghost had been under his ministry imparted to those who were Gentiles, whereat the record is concerning those who had been objectors, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Paul's conception of the universal reign of God, of the applicability of the gospel to all mankind, is not generally accepted. There are national religions to which the citizen must adhere, else he cannot have state honors or even employment. A good many persons think of other nationalities than their own as being irreligious; and within a nation there may be hundreds of religious bodies that are inclusive and exclusive, as if there were gods many and lords many.

Like Paul, Mrs. Eddy was not disobedient to the heavenly vision which came to her with healing power. She sought confirmation in the Bible ere proclaiming anew the universal reign of divine beneficence and before calling upon mankind to accept one Christ, the revelator of God's healing power. This message of Christian Science can be carried across all boundaries, and by proof and example, become understood by all peoples and tongues. Paul in writing to the Romans, making his affirmation that "faith cometh by hearing, and hearing by the word of God," asked the question, "Have they not heard?" and answered by saying, "Yes verily, their sound went into all the earth, and their words unto the ends of the world."

Mrs. Eddy makes the statement in "Science and Health with Key to the Scriptures" (p. 319) that "the divine Science taught in the original

language of the Bible came through inspiration, and needs inspiration to be understood." When the endeavor was being made to deal with the Moors in Spain, the words of Jesus, "Thy kingdom come," were interpreted by the soldiers in a religious war in the terms, "Become baptized or be slain," showing that it requires inspiration in the interpreter if he would understand the teaching aright. No better interpretation of the phrase referred to could be given for the individual so that there might be perfect adaptation of the teaching to human need than is given by our Leader in the Church Manual (p. 41), "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin."

Scholars have brought out by laborious investigation and comparison with ancient scrolls, the fact that a good translation of what is phrased "the kingdom of God" is "the reign of God." But Mrs. Eddy perceived this by intuition and gave to her pupils the above rule for thought and action which, if obeyed, will fulfill the prophecy: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." As phrased in a recent translation, the passage is given thus, "The sovereignty of the world now belongs to our Lord and his Christ, and he shall reign forever and ever."

How is the truth of the sovereignty of Truth, Life, and Love to become known to mankind? Not, we may say, by national methods of separateness and division and exclusion and diversity of tongues. Exclusiveness and exclusion lead to covetousness and deprivation, and to war from which children, women, and

men have pitifully suffered through the ages, little children most of all. When Jesus bade his somewhat cold-hearted disciples allow the children to come to him, he indicated that such as they illustrate the kingdom of heaven, the sovereignty of God.

We are all under the reign of law, but only lately have some of the implications been discerned and utilized. For example, people were laughing once at two brothers who were working on a contraption whereby to fly. They worked with wood and metals and mechanics' tools, and their sister contributed her earnings and aided them with cloth fabric and the use of her needle. They practically began a conquest of the air which developed amazingly during the war, as nation fought nation, each seeking the advantage over the other. Yet the real utilization of the knowledge acquired is in the ways of peace, providing swift transport for those on useful errands, for the carriage of mail, for quick response to human needs. Gratitude for the Wright brothers and sister will increase as the thing they fostered is utilized by those occupied under the reign of God. So will it be with innumerable discoveries and inventions. Men who are as children in simplicity and kindness will be gifted with selflessness, and develop broad compassion and become benefactors of mankind. Kingly men of the earth will bring their glory and power into service for the true kingdom, blessing mankind by revealing the reign of God.

Manifestly, in order to be in the kingdom of heaven, we must make analysis of our characteristics; and then clarification of thought and purification of motive will follow. The mania for possessing things bur-

dens men and women with fears and cares. The cherishing of revengeful purpose is like a sword through a man's own heart. To be suspicious, jealous, prideful, and resentful is to be a self-diminisher in regard to joy and a destroyer of the worth of life for oneself, even more than for others. Let us pray for the child-heart that can find joy in even small blessings and can forgive quickly. Jesus loved the little children not yet affected by the false teachings which, in their elders in his day, made them hate him without a real reason. Hatred of a divine messenger prevents recognition of the goodness proposed for all mankind by the message. This attitude in the hater is induced by fear of losing personal power or privilege; and is therefore hate without cause.

Let us not merely smile at deceitful superstitions of the past. Mortal mind would even today, if possible, deceive the elect. Sometimes the phrase, "City of God," is used to include the aggregation of those who are citizens of the true country, the kingdom of heaven. Theirs is a noble fellowship, because it is based on the performance of duties. At the Annual Meeting of The Mother Church in 1937, when the assembled members expressed their feelings in a burst of song, the words,

"City of God, how broad and far
Outspread thy walls sublime;
The true thy chartered freemen are,
Of every age and clime,"

seemed to be both poetry and prophecy. Surely it is worth while to consider our citizenship and to protect its values from thieves and robbers. In this work there may always be found the peace of humility and the felicity of purity.

PRINCIPLE IS INFINITE PERSON

HELEN WOOD BAUMAN

ON Horeb's height Moses received the revelation of God as the great I AM. With feet unshod, in deepest reverence, he experienced this illuminating unfoldment and wonderingly considered the mission to the children of Israel to which God called him. What did this divine impartation signify? Mrs. Eddy has said (*Miscellaneous Writings*, p. 258), "The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love."

Moses' forty years in Midian had been largely spent, we may assume, in profitable meditation. Guarding his flock in the night watches, under the silent stars, or resting in the shadow of great rocks by day, he learned this profound lesson—that God is the infinite "I AM THAT I AM." As this great truth burned in his heart, self-will was abandoned and meekness possessed him.

Students of Christian Science, finding their former humanized concept of Deity corrected by the scientific teaching that God is divine Principle, sometimes lose for a time the precious sense of God as a loving Father. They need to recall Moses' clear concept of Deity as I AM, and the explanation of this term given by our beloved Leader.

The understanding of God as Principle should in no wise deprive one of the comforting fact that He is individual, infinite, conscious Being, even that Holy One known and loved by the patriarchs and prophets. Divine Principle is not a vague or indefinite essence, merely providing

an ethical system of behavior. Divine Principle is Love, and Love is Mind, knowing His spiritual creation forever, and bestowing upon each idea eternal, definite individuality. The qualities of divine Principle, such as joy, love, power, harmony, integrity, are inseparable from conscious individuality. The innumerable spiritual ideas or identities which throng the universe of Spirit are individual expressions of Spirit. They reflect infinite Principle, God.

Many who have called themselves atheists have loved the qualities which reflect divine Principle, without realizing that these qualities have their source in the one all-embracing divine consciousness, or Mind. Christian Science declares (*Science and Health with Key to the Scriptures*, p. 6), "God is not separate from the wisdom He bestows." Neither is He separate from the tenderness, purity, holiness, joy, and integrity reflected by Mind's individual ideas. Every spiritual impulse or thought has its origin in God. This "mighty individuality, even the everlasting Father," is the one source of moral and spiritual inspiration. Knowing this fact, the Christian Scientist turns to God in meek, expectant desire to reflect more of the satisfying, exalting attributes of the divine nature. In doing so, he is obedient to Principle, for he is demonstrating his true individuality in the vast realm of Truth. He is proving himself to be inseparable from his Maker, an expression of eternal Principle.

To worship God as divine Principle is a far cry from the false, so-called worship in which He is regarded as a magnified human per-

sonality, who is conscious of the difficulties of suppositional mortal selfhood. Worshiping God as Principle demands more than passive acknowledgment of His existence. It calls for active, positive reflection of His divine allness. Merely to believe in a Supreme Being is not scientific worship. God's name or nature is hallowed, held sacred, or worshiped, only as the harmony of Love is individualized, as divine intelligence or Mind is reflected, and as the senses of Soul are utilized.

Christian Science teaches that the counterfeit, material, so-called man is unknown to Deity, but this fact in no way implies that God is not directly conscious of His own spiritual children. As the student grows in the understanding of his real, spiritual selfhood, he becomes increasingly aware of God's nearness, of His unerring guidance, of His ever-present, loving, infinite individuality.

Shortly before his crucifixion, the Master turned from the troubled prayer in which he asked for escape from the ordeal which awaited him, and with renewed courage and selfless purpose cried, "Father, glorify thy name." The reassuring voice of Love answered this scientific prayer so distinctly that the sound thereof was heard by the people who stood by. It was the real selfhood of the Master which spoke, and it was real selfhood which heard the divine answer, "I have both glorified it, and will glorify it again."

Deity is eternally glorified in the Son. God was not conscious of the Saviour's seeming ordeal, but He is forever conscious of the spiritual fact that the Christ is eternally glorified. Christ Jesus, through his sublime selflessness, heard the voice which is ever speaking to man. He demonstrated his real identity, and the unreal, human selfhood was subdued. His quickened spiritual consciousness communed with his Father, the Principle of his being, and he was comforted.

In her Message to The Mother Church for 1901 Mrs. Eddy writes (p. 7), "Because Christian Scientists call their God 'divine Principle,' as well as infinite Person, they have not taken away their Lord, and know not where they have laid Him." And she adds, "He cannot be apprehended through the material senses, nor can they gain any evidence of His presence thereby." Through the illumination of spiritual sense the Christian Scientist apprehends God as the one I AM, the unparalleled Mind which spoke to Moses in the burning bush. Meekly, he looks out from the standpoint of Mind rather than up to it.

Instead of depriving him of the understanding of God's individuality, the worship of God as Principle unites him indissolubly with infinite individuality, for it reveals Love as the one all-embracing, all-loving Father-Mother, and man as God's expression, inseparable from Him.

REASSURANCE

SYDNEY KING RUSSELL

AGE holds no terror for the heart that knows
Immortal youth, and sinless joy which grows
With each new glimpse of Truth, by which we see
We are His children in eternity.

THE EVER-PRESENT CHRIST

ALBERT M. CHENEY

MANY sincere and honest people who read and love the Bible are not entirely clear as to the distinction between Jesus and Christ. Not a few individuals look for another appearance of the personal Jesus, and speak of this appearing as "the second coming of Christ." Frequently, religiously-minded persons speak of the crucifixion, the resurrection, and the ascension of Christ.

Christian Science makes it clear to all that Jesus, Mary's son, and not Christ, the divine idea of God, endured the experience of the cross, overcame death for himself, and later, ascended.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," the author, Mary Baker Eddy, has included a unique chapter entitled "Glossary," wherein is found the spiritual and scientific definition of many words, as well as much practical instruction relative to terms and names found in the Holy Scriptures. Any sincere student who will study the definitions of "Christ" and "Jesus," as given in this chapter, will soon ascertain the distinction between Jesus and Christ, which this Science reveals.

Mrs. Eddy has written (Message to The Mother Church for 1900, p. 7): "Is there more than one Christ, and hath Christ a second appearing? There is but one Christ. And from everlasting to everlasting this Christ is never absent." In this question and answer she does not refer to Jesus of Nazareth, who had a brief earthly experience, but to the glorious manifestation of God, so wonderfully exemplified by Jesus throughout his life of loving service to all

mankind. Jesus understood, lived, taught, and demonstrated the Christ. Because of the completeness and thoroughness of his demonstration of man's eternal unity with God, and his scientific proof that God is manifested in infinite measure throughout the real, spiritual universe, Jesus justly deserved the title Christ Jesus.

The understanding and correct application of the truth of being, revealed by Christian Science, is enabling men, women, and children to prove, here and now, that Christ, Truth, is present, and is becoming more and more apparent in human experience, as the facts of God and His manifestation are realized.

It is neither Christian nor scientific to declare that a human person is or can be Christ. During an interview with a newspaper correspondent, Mrs. Eddy once said (The First Church of Christ, Scientist, and Miscellany, p. 344): "I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is scientifically explained. There can be but one Christ."

Throughout his life of love and labor for the healing and salvation of all men, Jesus, our Way-shower, demonstrated how the Christ, Truth, may be utilized in solving any problem in human experience. One of his early demonstrations was made at "a marriage in Cana of Galilee." His mother reported to him that there was no wine, and immediately Jesus bade

them fill six waterpots with water, and they drew from them wine suitable for the occasion. At other times when food for thousands was needed, an abundance was provided just as quickly and easily.

As our Master went about doing good, he was confronted by many phases of evil and discord, but he healed all who would accept his gracious ministration. Those afflicted with blindness, lameness, deafness, leprosy, palsy, dropsy, withered hand, and hemorrhage experienced immediate and complete healing. Several individuals were raised from death to life through his Christly understanding. And, notwithstanding these mighty works, in true humility, which is a manifestation of Christliness, Jesus said, "I can of mine own self do nothing." Our great Master always acknowledged God as the only power and the only healer.

It is not possible for any individual to become a Christ or a second Jesus of Nazareth, but it is possible for each individual who will gain, and be guided by, the understanding of Christian Science, to be more and more Christly in thought, word, and deed. The attainment of Christliness is a duty of paramount importance resting upon everyone, a duty which must sooner or later be fulfilled. The Christ, Truth, revealed in divine Science, saves the sinner, heals the sick, comforts the sorrowing, and overcomes poverty and lack. In overcoming sinful thoughts, habits, words, and deeds, one must begin with the understanding of God as the only Mind, and the only influence or power animating and governing man. All true volition and action proceed from the divine Mind, as well as all real thoughts. God made all, and all that He made was and is very good. Throughout eternity the

good creation of God continues to be as God made it, without variation or deterioration. Thus we see that both the sense of sin and the error called a sinful mortal are nothing but false beliefs. The destruction of sin is accomplished as one gains a correct sense of sin as an illusive belief, and overcomes it on the basis of its nothingness.

Among the many errors claiming to exist in mortal thought, and to be particularly objectionable, we find egotism, self-righteousness, and the belief that wrongdoing is permissible or justifiable under certain circumstances. All such false beliefs should be excluded from one's consciousness the very instant they are recognized, in order that sinful indulgence may be forestalled or quickly abandoned. The replacement of these and kindred traits with genuine humility, self-immolation, repentance, and Christly affection will bring about a mental renovation and purification resulting in healing, sanctification, purity, and peace.

One of the great essentials for spiritual healing of all manner of disease is to maintain perpetually, as did Christ Jesus, the Christliness of tender compassion for the one needing healing. To the dying thief on a cross close to his own, Jesus said, "To day shalt thou be with me in paradise." And of his brutal persecutors he said, "They know not what they do." Thus did he impersonalize evil as he humbly prayed, "Father, forgive them." Throughout his entire earthly experience, Jesus unfailingly manifested the Christly qualities of love, charity, and forgiveness. He did not return evil for evil, but expressed at all times the highest degree of goodness. His healing of all "that had need of healing" was spiritual and scientific because it was Christian healing.

The recognition of God and His Christ as ever present and everywhere operative, coupled with the understanding of the allness of God and the eternal perfection of His spiritual creation, enables one to heal the sick, destroy sin, fear, and lack, and overcome inharmony and discord. Those individuals who, with the help of Christian Science, are gaining this recognition of the Christ, Truth, are daily manifesting more tenderness, more genuine love for God and man. The dictum of Scripture is, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The ascension was Jesus' culminating proof of his understanding and demonstration of Christ, but it was not the departure of Christ. Long before the advent of Jesus, Christ, as the expression or manifestation of God, was understood and utilized to a remarkable degree by the early prophets. Daniel's protection, and

that of the three Hebrews in the fiery furnace; the outstanding achievements of Moses, as well as those of Elijah and Elisha, are indisputable proofs that these servants of God recognized His presence and power. This all-pervading, ever-active, wholly divine influence, the eternal manifestation of the divine Being, is the ever-present Christ. Jesus definitely referred to Christ when he said, "Before Abraham was, I am," and, "Lo, I am with you alway, even unto the end of the world."

Happy, indeed, are all people who embrace the teachings of Christian Science, and live in accord with its divine Principle, for this spiritual understanding enables them to avail themselves of the unfailing help of the Science of Christ, Truth. Mrs. Eddy writes on page 19 of her Message to The Mother Church for 1902: "To the burdened and weary, Jesus saith: 'Come unto me.' O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love."

AVAILABLE RESOURCES FOR TRUE PROGRESS

PEARL G. ANDREWS

THAT the unrest and upheaval in the industrial, civic, and nationalistic affairs of today are due to ignorance in some form or other, is undoubtedly true. There is cause for rejoicing, however, that even in the midst of distressing experiences hopeful hearts may see enlightenment dawning on all nations.

Not only are there many advantages of a general and specific educational value being offered today for the individual and universal welfare of mankind, but there is also being unfolded to those ready and willing to seek it, a better spiritual under-

standing of God and man. In "Science and Health with Key to the Scriptures" Mrs. Eddy states (p. 466): "The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually."

Because of apparent inability to cope with the world's existing conditions, and its ever-changing, ever-increasing demands for greater efficiency, there have been heard at

times expressions of regret and even bitterness in regard to lack of opportunity, or lost opportunities, educational and otherwise. But righteous desire and effort can find their full compensation in the sweet assurance of God's constant, loving care. The Scriptures tell us, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Cannot we trust our heavenly Father to fulfill for each and every one of His children whatever is requisite for their well-being?

A student of Christian Science, a lover of classical music, and one who had often yearned for specific instruction in the rudiments considered necessary for a well-grounded musical education, was once asked to enter a state contest, which was being held, for the best definition of music. Hesitant about accepting the opportunity offered her, she turned prayerfully to Science and Health for guidance, and on opening the book at page 89 read the paragraph beginning with these words: "Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them." As she meditated on this she heard mentally and distinctly the first line of her definition of music. Rapidly, and with no labored effort, came words in the form of a poem which was so pleasing in rhythm and sentiment that she was promptly awarded the prize. A right idea gained through spiritual understanding had surmounted the lack of material knowledge.

The earnest student of Christian Science realizes that however right may be the demands for material knowledge, and however admirable may be the tireless efforts put forth

for its acquisition, there is a need for something more than mere intellectuality, and so he applies himself deeply to the search for spiritual things. According to his faithfulness he is rewarded with Mind's treasures, priceless and far surpassing those of his former dreams. Elizabeth Barrett Browning has said, "God's gifts put man's best dreams to shame." In his spiritual progress the student finds himself well equipped with necessary aids. The vast and varied activities of the Christian Science movement, established by our dear Leader, are aids to his advancement.

Let us consider the course which one must pursue if he would be successful in attaining spiritual understanding. Foremost, there is his early morning communion with God and his study of the Lesson-Sermon contained in the *Christian Science Quarterly*. Why is study of this Bible Lesson so essential for protection and progress? To begin with, it is founded upon the Holy Scriptures, which, with their sacred admonitions and rich promises, have been preserved down through the ages, and which, today, through the writings of Mary Baker Eddy, a humble follower of Christ Jesus, have been spiritually interpreted for humanity's needs. The passages from the Bible and Science and Health, compiled and arranged in an orderly manner by a consecrated committee, offer a systematized form of study invaluable for true progress. The early morning study of the Bible Lesson furnishes an invincible armor, through which the darts of evil cannot pierce. Thoughts from the Bible citations, or correlative passages in Science and Health, linger in consciousness like angel guardians, and save the day from much which might otherwise

have resulted in some distressing experience.

Thousands of eager seekers for Truth are daily reading, imbibing, and practicing the truths contained in these Lessons, and Mrs. Eddy has said in "Miscellaneous Writings" (p. 138), "Unity is divine might." Each follower of Truth may be likened to a link in the never-ending chain of Christian unity, and each added link strengthens and extends the chain which must and will endure until all shall know God. To be a link in this great chain of spiritual unity is to aid in the universal unfoldment of "divine might."

However, the study of the Bible Lessons only is not sufficient. Systematic and thorough study of the Bible and also of Science and Health and Mrs. Eddy's other writings is needed, as well as loyal support of the authorized Christian Science periodicals, including *The Christian Science Monitor*. All sincere Christian Scientists support the periodicals by subscribing for and reading them, and they also uphold our daily newspaper in its impersonal, unembittered stand for the truth. The *Monitor* was given to the world by our revered Leader, and came in answer to her long and importunate prayer. It affords a liberal education, there being found in its pages accurate information with which readers may keep abreast of the times.

The progressive aids which our authorized literature affords should be accompanied by diligent use of

the Concordances to the Bible and Mrs. Eddy's works. Thus it is possible to find oneself becoming educated spiritually, and at the same time experiencing increased satisfaction from the literary standpoint. There is no excuse for illiteracy in a Christian Scientist if he avails himself of the many resources offered him for enlightenment and culture.

Church membership affords great opportunity for growth. Attending occasionally a church service or the Annual Meeting of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, acts as an inspiration. It breaks the bands of a false sense of pettiness, and sends one back to his own field of labor impressed anew with the might and majesty of our Cause. Membership in a branch church should be entered into whenever possible, and there should be regular attendance, and a humble willingness to serve. An appointment in a church activity may not always be the particular work we have wanted, or felt ourselves fitted for; nevertheless it is church work, and as such helps to lead us out of the pitfalls of false pride and self-will, into "knowledge of the Son of God." This knowledge is daily lifting mankind out of ignorance; dissolving into utter nothingness all jealousy, hate, unrest, and dissension. Thus it is unfolding for humanity the health, peace, equality, and true progress which are the legitimate heritage of the sons and daughters of God.



God's love gives in such a way that it flows from a Father's heart, the wellspring of all good. The heart of the giver makes the gift dear and precious; as among ourselves we say of even a trifling gift, "It comes from a hand we love," and look not so much at the gift as at the heart.

Martin Luther

AN IMPERATIVE NECESSITY

RALPH J. CARNEY

THE divine statutes declared by Jesus to be the great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbour as thyself," are deific commands to all ages and peoples; and implicit obedience thereto by everyone everywhere is an imperative necessity. There is no other way whereby individual members of the human race can escape from the morass of discordant experiences in which to so great an extent mankind appears to be floundering.

Throughout her writings Mary Baker Eddy, the Discoverer and Founder of Christian Science, insists upon an unswerving observance of these two great commandments—the expression of supreme spiritual law. Many times she writes of the divine Principle, Love; and on page 329 of her most important work, "Science and Health with Key to the Scriptures," appears this thought-challenging statement: "Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error."

Men are free to choose whom they will serve, whether good or evil; but they cannot choose to serve evil instead of good without, sooner or later, paying the price of suffering for doing so. Error and sin in our thinking cannot be condoned or excused or overlooked. Scientifically speaking, they can only be destroyed. As students of Christian Science we

have no choice but this: so to fill our thoughts with the divine ideas of Life, Truth, and Love that evil will be seen for what it is—a lie—and then it will not even seem to be real, but will disappear with all its seeming effects.

He who allows his thought to be an avenue for hatred is victimized by error. He must first recognize this, and then strive wholeheartedly to turn his thoughts in an opposite direction. He must deny hatred, and patiently and insistently declare that he can love God, good, supremely, and his neighbor, every child of God, even as he loves himself. No individual can be left out. There can be no reservation in his thinking, on the grounds that someone has been so unkind to him or done him so great an injury that he cannot forgive and love that one. If his thoughts about even one individual are unloving, in that measure is rendered ineffectual for him "the pardon of divine mercy," which is "the destruction of error."

"But," someone may say, "how can I love those who are unlovable—the debauchee, the criminal, the bigot, the hypocrite?" There is just one way in which one can maintain a constant sense of love, and only one; and that is through the understanding that divine Love is supreme, and that evil is unreal. As long as sin, selfishness, or egotism is believed to be an actual part of any individual, this so hides the lovable reality of that individual that it seems futile or even impossible to try to love him. But when it is clearly realized that evil is no part of anyone, but is simply a false belief, a lie about God and man, then the true identity, per-

fect and immortal, is perceived by spiritual sense, and is found to be worthy of the fullest love.

Sometimes one finds it easier to love those whom the world calls most unlovable than some whom the world most exalts. The need of all for kindness and love is great, and the heart of the student who is learning to understand the universality of good, goes out to all mankind with deep, compassionate, and, if need be, forgiving love.

Man, the real man, created by Mind, has never been a sinner or a criminal, and never can be. He is exalted, pure, and holy; he is beloved of God, the infinite Father-Mother; and when his true character and nature are spiritually discerned it is impossible not to love him. God is Spirit, and Spirit is unutterably adorable. Man is the full and complete reflection of Spirit. Mrs. Eddy writes (*Science and Health*, pp. 502, 503): "There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God." God is Love, and it is Love's highest idea that we recognize as "neighbour," and love as ourselves.

Love governs the universe with the unchanging law of intelligence, but to a great extent human experience seems not to be controlled by intelligent law. Many human events appear to be influenced by chance, and in numberless instances nonintelligent factors seem to dominate mankind. Sickness and pain, disaster and poverty, do not express wisdom or intelligence; and yet they seem to have power over men, as if absence

of intelligence could have more power than intelligence itself. The supposed reality of evil is testified to by the five personal senses, which insist continuously upon the gratification of their own wants and appetites, regardless of righteousness or equity. They are wholly selfish in their demands, and clamor for that which in belief will satisfy their needs, with no reference to brotherly love or Christian charity.

These lawless, unreasoning senses, which are so capable of being defrauded and deluded, cannot possibly be the genuine senses of spiritual man, who expresses the infinitude of Mind. They are nothing but lies about sight, hearing, feeling, and must be denied and superseded by a recognition of the true spiritual senses of man, which are sinless, painless, deathless, never subject to illusion, and incapable of giving evidence of anything but good.

The finite world of material objects and merciless events, to which the physical senses claim to testify, does not express the divine order of creation instituted by Mind, God, which, according to the first chapter of Genesis, God saw, "and, behold, it was very good." In God's "very good" creation the law of Love is universal and all-potent. There, nothing ever "just happens"; all is controlled by wisdom, and selfishness is utterly unknown.

Love is the Principle of all real existence; and under the law of Love man is held forever in uninvadable safety and harmony. The natural order of the spiritual universe is one of universal conformity to righteous, reasonable, and beneficent law, for Mind is the sole creator of everything that exists therein, and Mind can no more manifest unreasonableness than it can be controlled by ignorance.

Nonintelligent matter, sin, disease, death are not ideas or thoughts of infinite Mind, and they do not appear in Mind's universe.

Man, under the government of Mind, reflects the beauty and perfection of Love, the vigor and vitality of Life, and the accuracy and immutability of Truth. Keeping this fact before him, the Christian Scien-

tist will be actuated by kindness, gentleness, tenderness, love. Neither will it be possible for him to forget that, as our Leader writes (Church Manual, Art. VIII, Sect. 1), "In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness."

MAN AND HIS IDEAL

EVELYN F. HEYWOOD

THE tendency of human conclusions has been to classify idealism and realism as two wholly divergent states of thought, having no meeting ground, no prospective partnership, at any rate not in this world. The idealist, arousing sometimes admiration, but as frequently cynicism and intolerance, is held, in the words of Goethe, to treat "the impossible as though it were possible," and by a process of selection to present always a rosier prospect than is justified either by experience or by evidence. The realist, also by a process of selection, finds little difficulty in presenting, from logical deductions, an entirely opposite and far from rosy point of view.

"Hitch your wagon to a star," said Emerson, thus giving an admirable illustration of the distance which the idealist believes stretches between himself and his goal, and also of the advice which the realist would expect to receive from the idealist. Interpreting Emerson's statement, Mrs. Eddy writes on page 17 of "Unity of Good": "I say, Be allied to the deific power, and all that is good will aid your journey." What a complete and unequivocal confirmation of the idealism of Jesus and of Paul, conveyed in the words, "The kingdom

of God is within you," and, "Let this mind be in you, which was also in Christ Jesus"!

The ideal of Jesus, as expressed in his words and deeds, was neither impractical, elusive, nor remote. It was not a kingdom of heaven afar off, but within. It was not future salvation, future health, future peace and joy, but here and now the consciousness of oneness with the Father, the entering into Life. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The human mind, easily satisfied, quickly disillusioned, has adopted and discarded varying standards, worshipping from afar the perfect ideal, or else ignoring it, as being too exalted for its comprehension, too demanding for its selfish inclinations. Great idealists have ever encouraged the hitching of wagons to stars. They have exalted ethics and emphasized the necessity of noble characteristics. But they have never spoken from the standpoint of man as being one with the Father, allied to the deific power, whose kingdom of heaven is within. They have spoken always from the standpoint of fallen man, whose kingdom of heaven is afar off. They have, as Goethe saw, worked with

courage and the conviction of ultimate attainment, but always with a sense of human limitation, accepting evil as real and therefore battling, however valiantly, often in vain, against this limitation. They have seen men setting forth, not as did Jesus, conscious of his divine oneness, but handicapped by a material selfhood, aware of a heaven little nearer than is the wagon to the star.

Mrs. Eddy, in her discovery of Christian Science, did not make the mistake of other great reformers. "Christian Science is my only ideal," she wrote in "Miscellaneous Writings" (p. 105), "and the individual and his ideal can never be severed." The Christ-ideal which was maintained and demonstrated throughout the earthly life of Jesus, was revealed to Mrs. Eddy as the undivided garment of Truth, which must heal mankind not only morally, but physically, in the way proved by the Master. And she also discovered that this light was not something from without, which came and went according to the divine inclination, being granted in varying degrees to the ancient prophets, in full radiance to Jesus, and then being in very large measure withdrawn, so that the world sank back into the darkness of dependence on material methods for healing.

Mary Baker Eddy saw that the Mind which had revealed Christian Science to her was that Mind of which Paul had written, "In him we live, and move, and have our being." She saw that this Mind, God, is available to the extent that mankind understand and identify themselves with it. She thus established, on a scientific basis, her oneness with her ideal—the present realization of man's perfection as a child of God.

What is called the human mind has, except in rare instances, bowed

in submission to the illusive decrees set forth in the second chapter of Genesis and ignored the true record in the first chapter, which reveals man's dominion as the natural sequence of his spiritual origin and divine birthright. Jesus, the great Exemplar, not only preached one ideal and one goal—that which sets forth perfection—as other reformers have done, before and since, but, holding man's oneness with the Father as the reality of existence, he showed, not in one instance, but in every instance, by word and deed, that the so-called impossible is possible, that true idealism is the only actual realism.

It was Jesus who first proved that alliance with deific power is spiritual supremacy in all things. In his conscious relationship with the Father he proved his oneness with good. Following in his footsteps, Mrs. Eddy gave Christian Science to the world, the Science which teaches man's oneness with his ideal, a oneness which has never been in question except in the realm of the unreal. This conscious oneness with good is the seed within itself forever developing, not apart from, but in conscious unity with divine Mind.

The student of Christian Science who glimpses this oneness, this consciousness of true and inherent being, knows, as our Leader has declared, that it is something from which he cannot be severed. "Marvel not," said Jesus to Nicodemus, "that I said unto thee, Ye must be born again," or, as Moffatt translates it, "born from above." Oneness with the spiritual ideal cannot come from the efforts to reach it from a human basis. But so long as the conflicting terms "possible" and "impossible" are accepted, that understanding of true selfhood which inspired such

statements as, "What things soever [the Father] doeth, these also doeth the Son likewise," will remain remote.

The new heaven and the new earth, which were revealed to John, appeared after the first heaven and the first earth had passed away from his thought. Such also must be the experience of those who would gain the scientific outlook which Jesus, the Way-shower, demanded of his followers. Of John's experience as described in the twenty-first chapter of Revelation Mrs. Eddy writes (Science and Health with Key to the Scriptures, p. 573): "Thus man was no longer regarded as a miserable sinner, but as the blessed child of God. Why? Because St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality."

The corporeal or objective and external sense of things had disappeared, and in the place of it had

come that subjective state which is within man, and which reveals him as the individual expression of Mind's allness, comprising both earth and heaven.

It is well to remember that our Master in no instance reasoned or acted from any basis but that of his oneness with God. The Christian Scientist of today, wise though he must needs be in his relations with his fellow men, becomes more and more aware of the necessity—if spiritual progress is to be maintained—of listening to and voicing no arguments which would sever him from his ideal. He knows that Mrs. Eddy, in affirming the individual's oneness with his ideal, has stated a spiritual fact which is as available for everyone as it was for her. He knows, also, that in the proportion that his thought remains consecrated to the Christ-ideal which she discovered and presented to mankind, in its scientific completeness, will he give evidence of its truth in his own experience and in the experiences of those who turn to him for inspiration and for help.

ASSURANCE

AUDREY M. DAVIES

DID I but know the road that lies before,
I should not falter, though the consuming night
Shroud with its blackness friendly things from sight,
Shutting off nearness like an unyielding door.
Did I but know! Yet, have I not of yore
Known sweet security, following saddest plight?
After the darkness, ever the day's dear light!
After the shipwreck, ever the solid shore!

I shall not falter! I shall forever know
Safety though danger threaten; guidance above
All that men's ingenuities have planned.
I shall abide in understanding's glow!
I shall be safe in all-encircling Love!
I shall cling, steadfast, to the Father's hand!

EXPRESSING LOVE, THE FUNDAMENTAL OF RIGHT OCCUPATION

ARTHUR A. CROSBY

TO the Christian Scientist, right occupation includes the fundamental thing—expressing love, or reflecting God, who is Love, in all that he says and does. Wherever he may be—at home, or on the golf links, in society, on the farm, in office, factory, or shop—his duties and activities are to be performed lovingly and efficiently, with kindly consideration for others' welfare and well-being. What an all-embracing duty this is! And did not the Apostle Paul recognize it as such when he declared, "He that loveth another hath fulfilled the law"? As the Christian Scientist puts this essential requirement into daily practice, honestly and conscientiously, he finds that his reception of good is correspondingly greater, and that many of the so-called problems which beset humanity are for him nonexistent.

The true Scientist knows that he cannot deviate from this rule of action in the slightest degree, for this deviation would permit the carnal mind to control his thinking, and the human will would then appear to take the place of the divine. Unenlightened human will is a wrongdoer, and brings disaster to the one who uses it. It proceeds from a false sense of self, magnifying its own self-centered viewpoint. Our discerning Leader writes (*Science and Health with Key to the Scriptures*, p. 490): "Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright." Love and Truth inspire and govern man. So meekness must be established in our thinking, that the divine will

may triumph over human opinions; for, as the Bible teaches, it is "not by might, nor by power," but only by the loving spirit of "the Lord of hosts," that we can rightly accomplish anything. To pray that His will be done is to let Love operate in all our thoughts.

Christ Jesus, our Way-shower, was ever conscious of this fundamental of right occupation; he chose always the way of Love. When any human desire in him wrestled with the divine, he prayed, "Not my will, but thine, be done"—that is, let the will of divine Love alone be expressed. Ever alert to evil's subtle erroneous suggestions, and fully aware of the demands of Love, he refused the temptation to attract the marveling thought of the multitude by casting himself down from a pinnacle of the temple. He glorified God; and glorifying God is a righteous occupation, for it consists in reflecting God, who is Love. Jesus saw that yielding to this temptation to self-glorification would mean placing human will before the divine. So he rightly refused to yield to this or any other deceiving suggestion. He knew that it is only as the human yields to the divine that the allness of Love can be demonstrated. Discerning clearly this great demand of Love, our Leader has written (*ibid.*, p. 43), "The divine must overcome the human at every point."

Sometimes one who is actuated by a human desire for wealth, position, and power may seek through the carnal mind to gain a certain place in the business or social world. In striving for this objective, he may

trespass on the rights of others, push them carelessly aside, stretch assertions to the point of dishonesty, or use other unethical and unloving means and methods. In selfish justification he may say: "I have a right to wealth—I must pay my debts. I am entitled to happiness and social position, and money helps. My friends must feel that I am capable—that I am somebody—and that I can achieve success in whatever I undertake."

But as, through Christian Science, one gradually apprehends divine law, human thought is regenerated, and one becomes a truer thinker and worker. Spiritual sense, permeating and purifying the evidence of so-called material sense, quiets and instructs the personal and unloving human will. Spiritual sense imparts the true sense of being. Man is then recognized as the son of God, having no other will or purpose than the divine. The Christian Scientist sees that his occupation and position, whether in business or society, are found through obedience to the def-
ic law of progress; that they are governed by the divine Principle, Love, and not by human will or human desire. In consequence, the Christian Scientist seeks to find his true place in Mind, endeavoring to reflect God in doing good, and knowing that whatever good is made manifest in him is the result of his obedience to divine Love.

Definitely looking to Love for guidance, and realizing that he needs to be more expressive of Love, the Christian Scientist watches constantly for opportunities wherein he may serve. He is learning to express more of divine Love, which is real wealth. With greater love he pays his debt to divine Love, and through clearer reflection receives more; and

thus he discharges his human obligations as they arise. He lives more unselfishly. This brings a happiness which money cannot buy. He claims his right to happiness, peace, good health, and an abundance of all else that is needful; and these appear through right thinking and living—through reflecting and expressing God, who is Love. This unfolds new capabilities and opportunities. His greatest need is to see spiritually; to discern divine Love's ever-present demands, instead of dwelling on any seeming absence of opportunities to serve. Christ Jesus said, "Give, and it shall be given unto you." The student must realize more fully that Christian Science makes him want only what divine Love gives. It is not just human strength—physical or financial—which he requires, but the expression of divine might, which includes all.

Christian Scientists know that it is through the grace of God, that is, through understanding God, that we are enabled to demonstrate the presence and activity of divine Love in our human lives and affairs. In consequence of this, discord yields to divine harmony, and seeming lack to abundance of all that is needful and good. "My grace is sufficient for thee," the Lord assured the Apostle Paul; and His grace is sufficient for us today. Let us, therefore, endeavor to manifest more truth, harmony, and love in our daily affairs! Let us be more alert to our neighbor's need, and more ready and willing to supply it! Let us pray that we may be truly worthy of His grace!

In our homes we may express this love—the basis of all right occupation—by being more gentle, loving, and kind; in our churches, by ministering to the sick, the disconsolate, the discouraged; in business, by

conducting it in accordance with the Golden Rule; in city, state, national, and international relationships, by reflecting the divine Mind in wisdom, mercy, and justice. These attributes of divine Principle, Love, are all-pervading and irresistible.

Christian Science teaches that as we fulfill our obligations to God, from whom come all blessings, we shall have every need supplied. Then the divine will, purifying the human consciousness and uplifting it, will govern us and our affairs. Christ Jesus promised, "With the same

measure that ye mete withal it shall be measured to you again."

May we then be rightly occupied in expressing the fundamental Love, for this right occupation brings peace, happiness, freedom, and success, both mental and material. This is the natural fruitage of doing the works of Love. Our Leader gives us this comforting and encouraging assurance in her Message to The Mother Church for 1901 (p. 1): "Rest assured you can never lack God's outstretched arm so long as you are in His service."

MAKING ROOM FOR CHRIST

ALICE LOUISE MERRILL

"To-day, as oft, away from sin

Christ summons thee!

Truth pleads to-night: Just take Me in!"

In the poem "Christ and Christmas," written by Mary Baker Eddy, the illustration "Truth *versus* Error," which accompanies the lines quoted above, merits careful consideration. Truth is represented as standing at the door of a home gently knocking for admission. Within is a scene of convivial celebration. None give heed, save two children standing near the window, whose whole attention is centered upon the Stranger at the door. The picture portrays the value of cultivating the childlike qualities of humility, purity, and expectancy, in order that thought may be prepared to receive the Christ, Truth.

Centuries ago, the majority of people living in Bethlehem failed to appreciate the spiritual significance of the great event taking place in their midst, and no room was found in the inn for the coming of the babe Jesus.

Grown to manhood, Jesus proved his right to the divine title of Christ by performing the remarkable works

of healing related in the New Testament. The errors of the carnal mind were uncovered and destroyed by him as individuals, recognizing his power, sought and found release from the bondage and degradation of false beliefs.

Today an ever-increasing number of people in all parts of the world are filled with the longing to see these great healing works repeated. Through the earnest study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, many are gaining a correct and demonstrable understanding of the Christ, Truth, which inspired the words and works of the master Christian. On page 583 is this illuminating definition of "Christ": "The divine manifestation of God, which comes to the flesh to destroy incarnate error."

One of the fears which disturbs humanity is due to the belief that mankind is separated from God and unable to communicate with Him. Christian Science brings the comfort-

ing assurance that we may now, at this very moment, entertain the Christ, "the divine manifestation of God," which comes to us in the midst of perplexing problems, quiets fear, and acquaints us with the loving tenderness of our Father-Mother God.

Love establishes and maintains man's spiritual identity and his oneness with God. This fact was clearly seen by Jesus when he declared, "I and my Father are one." At all times Jesus acknowledged the fatherhood of God, and in so doing proved the glory of his sonship with God. His recognition of his true spiritual selfhood conferred upon him divine power and authority. He placed no limitations upon God's power to bestow Christlike qualities upon man. Jesus provided room for the Christ in his consciousness. He made place for infinite possibilities. And Peter's declaration, "Thou art the Christ, the Son of the living God," won for him the commendation of the Master.

Jesus discerned the need in his followers of a pure understanding of God, which would spiritualize their thinking, and thereby free them from the limitations and sufferings of the flesh. He lived the Christ, Truth, in their midst, and assured them of their divine right to do likewise. Those who, through prayer and supplication, touched the hem of the Christly garment, gained a higher sense of the omnipresence and omnipotence of divine Love, and were able to heal themselves and others. During his three years of active ministry Jesus proved the availability and supremacy of spiritual law to overcome every merciless, unjust, and cruel mandate of mortal mind. He walked over the waves, passed unharmed through the midst of threatening crowds, faced a Roman procurator's decree, undisturbed and unafraid.

Because Christ Jesus relied fully upon the Christ-power in the healing of all manner of disease, he was able to declare, without a shadow of doubt or hesitation, to the leper who besought his help, "I will; be thou clean." He restored health to the afflicted one through his sense of the potency of ever-present Love.

Christian Scientists gratefully acknowledge the beneficial effects of Truth in the healing of both acute and chronic diseases. It is observed that complaints from the body become less frequent as the allness of Spirit dawns upon one's consciousness. Any suffering, sinning sense, no matter how persistent it may claim to be, can be ruled out of one's consciousness as the healing power of Christ, Truth, is actively welcomed and utilized. With its elimination, the claim of error to outline erroneous thought on the body in the form of disease is defeated. Mrs. Eddy writes (*Science and Health*, p. 350): "Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus,—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error."

Each may ask himself: Am I cultivating the qualities of character which destroy error? Am I manifesting humility, compassion, forgiveness? Am I becoming more appreciative of the efforts of others and less condemnatory of self? Because he accepted as real the belief of pleasure in sin, the prodigal son for a time subjected himself to the penalty of sin. But when he arose and returned to his father, the love of the father recognized only his legitimate sonship. True repentance is accompanied

by spiritual regeneration, wherein Science, not suffering, produces the desired transformation. It purifies and exalts thought, and destroys the offending errors which would deny the healing presence of the Christ.

If our thoughts are largely influenced by erroneous suggestions, we are prevented from entertaining the spiritual truths that are nurtured in the pure, exhilarating atmosphere of unselfed love. In order to make room for Christ, we must cast out of our thinking the mesmeric beliefs of self-pity, self-righteousness, self-will, and self-indulgence. As Christian Scientists, how alert and vigilant are we in detecting and destroying these errors? Our textbook plainly states (Science and Health, p. 192), "We are not Christian Scientists until we leave all for Christ." In the degree that this is done, the healing light of Truth shines into our consciousness, dispels the shadows of sin and disease, and brings into view the son who knows his Father's will, and is joyously obedient to it.

Jesus was called "a man of sorrows," but to students of the Bible and the Christian Science textbook it is evident that his joys far exceeded

his sorrows. Let us watch and pray that our joy be not lessened through dwelling on the seeming misery, the fears, the forebodings of mortal mind. Those who seek a full and satisfying knowledge of God and man cannot be deprived of it. They will assuredly gain a clear, demonstrable understanding of Christ. Abiding steadfastly in Truth and Love, we are secure and joyous in the certainty of the unchanging perfection of every idea in God's universe.

Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Mrs. Eddy, speaking with the conviction born of years of communion with God, declared (Science and Health, p. 55), "This Comforter I understand to be Divine Science."

Christian Scientists rejoice in the assurance that "Divine Science" is indeed the promised Comforter, and that it is the full and final revelation of Truth for all time to come. Christ, Truth, is here today, knocking at the door of human consciousness. What glorious experiences await all those who listen and respond!

TOWARD THE TIDE

CLARA LEAVITT BAXTER

THE tide is turning landward—
At its silent call
The prows of little harbor boats,
Moored near the shore,
Point toward the sea.

So may our waiting hearts,
Harbored in Thy dear love,
As instant be
To greet the ever-flowing
Tides of Truth
Revealed by Thee.

STEPS TO REBIRTH

WILL B. DAVIS

IN a sermon delivered on the day of Pentecost, and recorded in the second chapter of Acts, Peter admonished his hearers to repent and be baptized, assuring them that they would then receive the Holy Ghost. Briefly stated, Peter's promise showed that the inspiration of the Holy Ghost brings to humanity an enlarged understanding of the law of God, and may be obtained through repentance, followed by spiritual baptism.

A statement corresponding exactly to the counsel given by Peter is found on page 242 of "Science and Health with Key to the Scriptures," where Mrs. Eddy writes, "Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality." As this is the process through which material beliefs of sickness and lack of every type are to be "put off," some earnest consideration of how this recipe for healing may be followed should be profitable.

A dictionary refers to repentance as "complete turning from sin." But before repentance can begin it is essential to realize what is to be repented of. If one continues to indulge in erroneous thinking without realizing that it is erroneous, he reaps the suffering which wrong thoughts inevitably produce. However, he cannot repent of what he does not yet recognize as sinful.

Sin consists in believing in and bowing down to a supposed power apart from the All-power. In order, then, that we may determine where our thinking is out of line with spiritual-mindedness, we may profitably analyze our motives and actions to discover in what way they conflict

with the fundamental law of God set forth in the First Commandment.

Perhaps the commonest way in which the most important and all-inclusive First Commandment is broken is in personalizing evil—believing that hatred, dishonesty, fear, and the like, are embodied as friend, relative, or business associate. How easy it is to feel that some person has in the past obstructed, or is now obstructing, our harmony and our supply of happiness! Does not this constitute believing in a power apart from God, a power capable of upsetting His perfect plan of good for His children? Inasmuch as divine Love is the only cause, filling all space, there is not, and could not be, any source from which an evil, dishonest, unjust mind or power could emanate. It is bearing false witness against one's neighbor to see as real, and belonging to that neighbor, qualities which are the opposite of God, and which Love could not create. Such malpractice needs to be repented of by turning completely away from wrong thinking to the one perfect Mind.

A common error of mortals is what might be called double-mindedness. In the Beatitudes we are given the promise that "the pure in heart . . . shall see God." To be pure in heart is to be single-minded, to acknowledge only one power or intelligence, to have one's entire affection and trust set on infinite Love.

Covetousness is another subtle form of erroneous thinking that needs to be perceived and repented of. This insidious mental habit signifies lack of love for one's neighbor, and the Bible tells us that while loving God we must also love our neigh-

bor. Covetousness indicates doubt of God's omnipresence, of His ability to supply each one of His children with everything needful.

If the evil belief is so hidden and undefined that we are at a loss to determine the seeming origin of some discordant manifestation, we may confidently expect Truth to uncover and destroy the error. We need not delay taking the next step in our progress simply because we feel there is still some lurking, ungodlike thinking blocking the path. As a matter of fact, it is through "spiritual baptism" that the illusive counterfeits and evils of the carnal mind successively become discernible. Mrs. Eddy defines "baptism" on page 581 of *Science and Health* as "purification by Spirit; submergence in Spirit." It is through repentance and purification of thought that regeneration is obtained.

Nothing is more conducive to the attainment of that state of consciousness described as "submergence in Spirit," than thinking deeply on the statements we meet in our regular study of Christian Science. Such inspired reasoning enables us to reach the degree of spiritual enlightenment in which we mentally rise above the body and material surroundings, and are "absent from the body, and . . . present with the Lord."

That such thinking enables one to put off the material sense of things is brought out on page 195 of *Science and Health*, where we read, "Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." Getting rid of the beliefs of mortal mind, then, is a result of growth through individual spiritual discovery—through pure, alert, active thought. When one meditates on a

single verse in the Bible, or a sentence in *Science and Health*, until he has attained something of the full import of its healing possibilities, he is taking a step towards spiritual baptism. Persistence and patience in thus intelligently considering even the simplest truths will inevitably produce harmony. The spiritualization of thought which can be attained from such an analysis of "the scientific statement of being" (*ibid.*, p. 468) is sufficient to heal any case.

Veritable treasures of inspiration and of healing truth are to be found in the Bible, in all of Mrs. Eddy's writings, and in our periodicals.

A fine mental discipline consists in having our thoughts so well defined that we can express them in writing. If the motive for this is to help others through clarification of thought, we shall experience the necessary aid from the one source of all right ideas.

It was Mrs. Eddy's original thinking about the Bible that led her to the discovery of Christian Science. She searched the Scriptures and then restated for us in her own words what her consecrated study revealed to her alert, receptive thought. She explains in the Preface to *Science and Health* (p. ix) that she made "copious notes of Scriptural exposition" for her own enlightenment before undertaking this monumental work. With loving patience she revised the textbook again and again to clarify her statement of Christian Science. We may well profit by her example and write down some of the thoughts which the study of this Science unfolds to us.

The apathetic, poverty-stricken state of mind which buries the talents offered by the weekly Lesson-Sermons in the *Christian Science Quarterly* in a sense of sleepiness, self-pity, or indifference, needs to ac-

quire the faculty of "observation, invention, study, and original thought." An expansive, receptive state of thinking, maintained by studying the Bible and the inspired writings of our Leader, is regenerative, and will inevitably be objectified in a more abundant, broader, fuller, freer life. Should we at times seem to lose our spiritual inspiration, and sink into a valley of discouragement, how glorious it is to know that we can always return to even higher elevations through this same baptismal process.

As we strive without ceasing to demonstrate "submergence in Spirit," remaining fully awake to the spiritual facts of creation—the spiritual, real universe, and the spiritual, real man—we "put off the old man with his deeds" and "put on the new man." Thus we reach regeneration or rebirth, winning the reward of obedience. Mortal beliefs fade away, and the "false individuality," manifested in sickness, sin, fear, or lack, is replaced with the consciousness of reality.

HOLY PURPOSE

F. MILDRED RICKMAN

THE most exalted aims have their foundation in obedience to the two great commandments: "Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, . . . strength," and, "Thou shalt love thy neighbour as thyself." Consecration requisite to such obedience involves self-forgetfulness and unselfishness. As we endeavor to lose sight of the mortal sense of selfhood, thought turns to the one God with a humble desire to serve Him and to see in our fellow men the divine image of the creator. Aspiration is thus lifted to a higher level. Then it is quickly seen that self-interest, or limited thought which is centered upon a personal selfhood, does not, as mortal mind would have us believe, advance us toward our goal, but only hinders our spiritual progress through causing us to rely on matter as the source of intelligence, ability, and strength.

In order that we may attain right ambition, our thought must be lifted into the spiritual realm, the kingdom of heaven. How often we are told in the record of Christ Jesus' days

on earth that "he went up into a mountain," and to the Mount of Olives, where he would commune in solitude with his heavenly Father. Moses went up to Mount Sinai when he was to listen to the voice of God and receive the law which was to guide the children of Israel into freedom. The disciples beheld the transfiguration of the Master upon the mountaintop. We may look beyond the mere fact of their going up into a certain place during the experience referred to above. In seeking the spiritual meaning of this going up, Mrs. Eddy, the Discoverer and Founder of Christian Science, uses the simile of the mountain in relation to holiness, revelation, human endeavor, and "heaven-crowned Christianity" (*Miscellaneous Writings*, p. 328). Thereby she shows us that we, as seekers after a holy purpose, must lift our thought to the understanding of God, and so entertain those pure and perfect ideas which bear fruit in deeds which bless mankind and glorify God.

Christ Jesus said, "I, if I be lifted up from the earth, will draw all men

unto me." It has been thought that in these words he referred to his being lifted up upon the cross, but beyond this word of prophecy was the divine certainty of a mission fulfilled in his victory over death and the grave. So, what seemed failure to the world of that era has lived to inspire and uplift his followers to do the works he promised should be possible to all those who trod in his footsteps. Has his example not indeed drawn to him those who have sought Truth in all ages and in all lands?

It may sometimes seem to human consciousness that only as we are brought low through the claims of sickness, sorrow, or necessity in some form or other, are we ready to lay aside the encumbering baggage of false beliefs and wrong thinking, and, rising up, begin our mental journey towards things spiritual. The man who had lain so long beside the pool of Bethesda, waiting for his healing, was hindered from its realization by the belief that he must go down into the water before he could be made whole. He thought of the water as a healing agent, and did not realize that he was expecting to overcome the belief of a sick material body by a kindred belief that matter possessed the power to heal matter. But Christ Jesus, with compassionate and uplifted consciousness, saw not a sick man, but the true and perfect selfhood of the child of God, who never has been, nor ever could be, sick, and who has no consciousness of years of seeming helplessness, nor of a past which could limit his present activity and make him suffer. And so, as he looked upon him he said, "Rise, take up thy bed, and walk." And, we are told, "immediately the man was made whole." He obeyed a spiritual command to go up higher,

and thus proved that in the divine power he was able to walk, to bear his burden, to serve God. Later, the Way-shower warned him against lapsing into old beliefs. There must be no looking back.

It is an old theological maxim that we can come to know God only through the deep waters of affliction, and that we must be brought low before we can go up higher. Trials may indeed come at times; but it should be seen at once that sickness, sorrow, trouble, want, are no part of God's creation, nor under the direction of His divine law. These difficulties are evidence of a persisting belief either that matter and material things bring satisfaction and pleasure, or, on the other hand, that lacking them we suffer pain, loss, lack. At such times, in lifting thought immediately to the spiritual fact that God fills all space, has all power, and supplies all human needs, whether it be health, happiness, food, position, we rise above the untrue mortal claim of power. And, going up into the mountain of "solid and grand ideas" (*Science and Health with Key to the Scriptures* by Mary Baker Eddy, p. 511), we learn to know God, and man in His image and likeness.

Sometimes the first step needed is humility, the meekness which is ready and willing to learn the true and to unlearn the false, to lay hold on the real and to refuse the unreal. This humility and teachableness does not require any change of ground, for our spiritual foundation is always the same. It is no sign of weakness, nor of retrogression; and is indeed a sign of true progress. In the meek desire to learn more of God, we shall also learn patience and understand another's difficulties. Unselfed love is needed in helping mankind. We require both strength and tenderness,

whilst tolerance should be no evidence of unstable thought. We may come into contact with some who seem more backward, or with others who appear to be ahead of us in understanding. Wherever our fellow men may stand, we can help them, and they can help us, to make each step a forward one. Through unselfishness and kindness we may by spiritual attraction draw onward those who would linger by the way. We can go forward and share the unfoldment of wider joys with those who are already progressing.

It may be well to consider what we mean when we speak of exalted purpose. What exactly is our aim? It will be readily conceded that high purpose is that which is accomplished only as our motives, desires, and activities are spiritualized, that is, brought into accord with spiritual law and the reflection of Spirit, God. It would be impossible better to define this purpose than in the words of Mrs. Eddy on page 19 of the Manual of The Mother Church, where she says, "THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant."

The purpose of every Christian Scientist, as of everyone who in some measure understands the revelation of Truth, is to build the Church of Christ in consciousness. This we shall achieve as our understanding and consecrated effort enable us to follow in the footsteps of Christ Jesus, the Way-shower, and of our Leader. To this end it will be seen how important is implicit obedience to the rules and guidance of the

Church Manual, to the Christian Science textbook, and to the other writings of Mrs. Eddy, all of which will enable the student to read the Bible understandingly and to apply its teachings as he has never done previously. Thus will the practical nature of Christian Science be demonstrated.

All right endeavor to be of use to mankind rests broadly upon the Rock, Christ. Each one of us has some definite purpose in living, some aim, ambition, or goal which he seeks to attain. It may be in art, or invention, in business, or in manual labor. But whatever it may be, there is the consistent desire and effort to persevere, and so reach that goal. It may at first be only a material goal he has in view; and if this be so, how often such attainment ends in disappointment and disillusionment! When he seeks spiritual understanding, however, and desires holiness, such unselfish endeavor can never bring disillusionment, even though in the eyes of the world it might so appear; for exalted purpose is often misjudged.

Was it not so when the career of Jesus, the Way-shower, came to its earthly conclusion? His was the most exalted purpose for which ever any man lived; but to material sense this brought him persecution, ridicule, and crucifixion. Even to those who loved him it may have seemed at first that he had failed. His followers were a mere handful, for few were ready to receive his teachings, although they gladly came to him for healing. He prayed "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The truth he taught was demonstrated by the great Teacher, and his disciples were able to cast out diseases, to overcome sin, sorrow, and

death. There could be no place for error of whatever kind in the infinite presence and power of the one God.

Christ Jesus' purpose was to prove to mankind the at-one-ment of God and man; and this is still the aim of each one of his followers. The healing works are a part of this purpose, because they present demonstrable proof of the Christ-power for all time; but they are by no means all. Of greater moment is it for the whole world to acknowledge God as All, infinite, as the divine Principle and creator, and to see spiritual man as His beloved child, for this recognition alone is adequate to solve all

problems, individual, national, international. The purpose of Christian Science is to prove that the law of God is practical and unchangeable; to demonstrate in the church, by and through its members, that there is no power, presence, wisdom, or government but that of God, good.

This was the holy mission of Christ Jesus, and it is this that our Leader has taught us by her consecrated life and in her inspired writings. Let each one of us see to it that in the service of God and in service to our fellows we are faithful, courageous, sincere, meek. Thus will our exalted purpose be fulfilled and our reward be sure.

OMNIPRESENCE

MINNY M. H. AYERS

How do I know that God is here?

Ah! like a benediction sweet,

In quiet room or crowded street

I hold communion close and dear!

Then 'tis as if a friend should say,

"I am at hand to guard and guide,

Strong and protecting at your side;

Go forth rejoicing all the day!"

Have there been times of trial and stress?

Yes, but I reach and find His arm;

I am upheld and safe from harm,

While His still voice corrects to bless.

How do I know that God is here?

By earth and sky, and bird and flower,

Beauty of life that fills each hour—

Promise of that which shall appear!

Well do I know that God is here

By His command to forward go,

As courage new from Him doth flow,

Bringing a "Peace, be still," to fear.

Ah, yes, 'tis proven God is here!

His healing Word on angel wing

Maketh all grateful hearts to sing,

"Thank Thee, dear Lord—Thou All—so near!"

MEANS FOR ACCOMPLISHMENT

ROBERT A. WOOD

TO be successful in any line of endeavor a worker must utilize the proper means to achieve success. Spiritual endeavor is no exception to the rule. The Christian Scientist, working to prove for himself the allness of Spirit, and thereby help mankind, cannot adopt haphazard methods. He must choose proved means which ensure spiritual progress and protect him against mistakes and retrogression.

Our Leader, Mary Baker Eddy, designates these essential aids to successful spiritual attainment. She states (Science and Health with Key to the Scriptures, p. 1), "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." To enjoy the benefits of this divine revelation, students of Christian Science must follow the rules for progress laid down by the revelator. Surely there is no wisdom in seeking and finding the true means for spiritual achievement and then acting as if we had not found them!

Prayer, as a means for accomplishment, has been tested by multitudes, the proof of its practicality depending upon the petitioner's understanding of Him who answers prayer. Witnessing the wonderful works performed by Christ Jesus through prayer, his disciples requested him to teach them how to pray. He told them to have faith in God. The deep significance of his admonition is disclosed in Christian Science, which rests upon the Scriptural teaching that God, good, is omnipresent. The Christian Scientist's faith in God, therefore, is not merely a blind

belief in the existence of Deity; it is a conviction that the infinite presence of God excludes everything unlike good.

The study of Christian Science develops spiritual understanding. It unfolds the truth about God and man. This understanding prepares the student of Science to pray intelligently and effectively. One who has learned that God is infinite Love does not plead with Him as though He were reluctant to help and save. The student endeavors to maintain a calm, unwavering trust in divine Love and in the Science which reveals Love's allness. He prays to gain and hold a mental attitude which qualifies him to receive the good which he knows the loving Father has already provided. Such prayer not only intensifies and deepens the spirit of obedience to God, but translates itself into action in the form of healing and protection for himself and others.

Christ Jesus commanded, "What I say unto you I say unto all, Watch." An important factor in the maintenance of a successful watch is knowing what to watch against. Mrs. Eddy asks (The First Church of Christ, Scientist, and Miscellany, pp. 232, 233), "Should not 'watching out' mean, watching against a negative watch, *alias*, no watch, and gaining the spirit of true watching, even the spirit of our Master's command?" One proof of an alert, well-kept watch is self-purification. The watcher must know what to watch against in himself. Ignorance of the errors to be eliminated from one's own thought allows them to remain, thus retarding self-correction. This ignorance partakes of "a negative

watch" against which our Leader warns us, and dims spiritual perception, so vital in Christian healing.

The metaphysical process of treating sin and disease requires the recognition that, in belief, they are mental in both origin and expression. So-called physical disease or sinful habits are errors which must be put out of human thought, and thus removed from the material body. Hence the necessity for careful, active watch over one's own thinking. The desire to glorify God furthers a successful watch because it constitutes the true motive for maintaining this watch. He who seeks to honor God gains the spirit of true watching, and strengthens himself to resist and cast out the illusions of material sense.

The origin of all true energy and action is divine Mind. All right activity expresses man's unity with the divine Mind. A knowledge of this fact enables men to respond joyously to the divine demand, "Work out your own salvation." The human misconception of man as living apart from God induces the belief that drudgery accompanies the application of effort and energy. In destroying this misconception the Christian Scientist is helping to dissolve the error which would steal away his privilege of continuous righteous accomplishment. Christian Science makes us conscious of our unity with the Father, and thus of our right to work as He works, with unlabored energy and boundless freedom.

The Christian Scientist knows that his spiritual ideals may be held to in human experience with practical results. His comprehension of the fact that divine Mind is expressed in ideas, which reflect Mind's competency and power, is an asset of great value in daily life. The appli-

cation of this ideal is manifested in the power to be good and to do good. Abolishing sin and destroying disease through Christian healing are accomplishments of utmost importance. They are indications of the worker's loyalty and devotion to spiritual ideals. Successful results denote the student's understanding of the Science which inspires his work and marks his growth in spirituality.

Self-immolation, as taught in Christian Science, is a means of escape from limitation and bondage. The Christian Scientist practices self-denial by learning to understand his spiritual selfhood, the perfect man, and striving to express it. This practice of self-denial is not an onslaught of the human will against every wholesome pleasure in human experience; nor does it produce a sense of deprivation, loss, or suppression. The true practice of self-immolation is a willing and steadfast effort to prove that the only man is the man whom God made in His image and likeness.

Whatever directs attention to human selfhood through the mesmerism of self-adulation is false. The four Gospels clearly teach that Jesus bore witness to God, and not to himself apart from God. He subordinated self in order that he might demonstrate to others the presence and power of God and His Christ. Jesus did not resort to human artifice, or overmuch preaching, in his ministry. He won the hearts of men through the gentle, yet irresistible persuasion of his own goodness, and by demonstrating God's law of health and holiness.

Not only is the example of a blameless life the most effective sermon; it is indisputable proof that God's gracious means for accomplishment have been successfully applied.

LOVE AS PRINCIPLE

MARGARET LEDWARD LAIRD

THERE is no word, perhaps, with such variation in its meaning as the word "love." Poets, philosophers, religionists, have attempted to define it through the ages, but its real meaning and its practical use in human affairs eluded mankind in general until the discovery of Christian Science.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, says in the textbook, "Science and Health with Key to the Scriptures" (p. 275), "God is Love, and therefore He is divine Principle." This definition of Love as Principle clears up all abstractions associated with the words "love" and "loving." Principle is Love because as origin, source, Lawgiver, Love embraces all that exists as its own infinite self-expression. In this all-inclusive oneness are protection, care, guidance, government. What the world calls principle is cold, stern, rigid; and what it calls love is warm, tender, yielding. But to the Christian Scientist, Love and Principle are one, and truly synonymous.

Christian Science has been appropriately called a religion of love. But the appropriateness of such a designation has its root far deeper than the tolerance, kindness, forgiveness, charity, and justice which characterize those whom we usually think of as loving. A man may express all of these attributes in their superficial meaning, which the world accepts, and yet not actually express the Love which is Principle. In fact, considered humanly, these attributes imply duality and give reality to evil, in assuming that there is actually something to forgive, something undesirable of which to be tolerant.

The tolerance and forgiveness developed under moral law or conscience, with its dual sense of right and wrong, good and evil, may easily become the intolerance and injustice of self-righteousness. But the kindness and forgiveness born of the Love which is Principle, are changeless. They are the unfoldment of Love in individual consciousness, ever mindful of Love's expression everywhere.

When Christ Jesus was asked what was the great commandment in the law, he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." In the light of absolute Truth this apparent command is not a mere mandate. Rather is it a statement of Principle, based on the simple fact that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). The demand of Principle is not merely more obedience to a moral precept, but obedience to spiritual law, obedience to what actually is.

Revelation supported by reason unfolds as spiritual understanding, and makes the demonstration of Mind a possible present experience. As Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." In this way the Christian Scientist consciously reflects Mind, Love, which is Principle. Then Love's infinite unfoldment, man and the universe, appears to him as it appears to Love—beautiful, substantial, unalterable; and it cannot possibly appear in any other way.

In the ratio of one's ability to live as the conscious reflection of Principle, one knows no impulse or volition but the impulsion and propulsion of Love. As reflection, the real man individualizes the Principle which is Love, and is governed, protected, and controlled by its immutable law, and sees everything subservient to the will of God. Our Leader writes (*ibid.*, p. 192), "Whatever holds human thought in line with unselfed love, receives directly the divine power." We can then rest in the joyful assurance that this Love, which is Being, will uncover and destroy the dross of human character, and bring to light the one true universe and divine order in which every idea is essential to every other idea, because all are essential to Love in expressing its infinitude.

To love God with all the heart, soul, mind, is to acknowledge God as All-in-all. As the conscious reflection of God, the real man is Love's loving made manifest; and this love is expressed without effort or will. Realizing this, one can reflect universal love in regard to all that appears as persons or things, family, friends, home, business.

The elimination of intolerance, class distinction, and inequality, with their attendant evils—war, revolution, crime—cannot be accomplished through any merely moral code, or through striving to perfect the human. Nor is it achieved through endeavoring to love some person or some thing. It is accomplished through the conscious individual realization of the Love which declares itself All.

Love sees its own perfect concept or manifestation everywhere, and in its perfect reflection or concept sees itself expressed; and so can truly say, I am All. This "perfect love casteth

out fear." Since Love knows nothing in its universe but the expression of its own being, it knows nothing to fear. Love knows no time or finite space; therefore in its realm there is no past to harass, no future to fear. To the Love which is Principle there are no human personalities, good or evil, right or wrong, sick or well, loving or hating. Love knows no human degrees of good, better, best.

The Christian Scientist must understand that one cannot truly love except as the reflection of Love, and therefore is loving only to the extent of his ability to shut the door on personal sense. In simple words, to love means to see what one knows to be true, and never to believe to be true what one appears to see materially. What appears as a lovely or a lovable person is a glimpse of the purity and selflessness of Love itself, unfolding as individual consciousness. It is this selflessness or impersonalness of Love which seems cold and unsympathetic to the personal sense, which has no understanding of what Love as Principle means. Could there be greater love than to behold one's brother in the realm of Love, under the governing, protecting care of Principle, which is "of purer eyes than to behold evil," thus separating him from the sorrow and suffering of personal sense?

Love, which reveals man as an idea of Principle, naturally and inevitably excludes the personal sense, which defines man personally and materially, and as subject to sin, sickness, and death. The personal sense, which interprets man as material, is selfishly possessive in its mistaken sense of love, jealously guarding what it calls its own, and always fearful for it. This so-called love is swayed by human opinion and belief, and is

variable and undependable. The Love which is Principle is immovable and without variableness or "shadow of turning." It is uncompromising, permitting no deviation from its determination or purpose. In its infinite realm there is no human opinion. Love is so spiritually radical and unyielding that to those who cling consciously or unconsciously to personal sense it appears as a strict disciplinarian, bringing suffering and discomfort to the false sense of self. The dying or fading out of self often seems to occasion anguish; and yet that very seeming means that divine Love is saving mankind from the beliefs and penalties of personal sense. Love is merciful and tender, maintaining and sustaining all true loving, which is its reflection. But this mercy and tenderness is that of Principle, because it says to anything that claims to disrupt the unity and harmony of its expression, "Thou shalt surely die."

Love does not demand any sacrifice of spiritual man. Living as the conscious reflection of Love, he demonstrates his completeness and wholeness, the consummation and fulfillment of God's law of perfection. But Love demands of us the surrender of personal sense. All healing is accomplished in Christian Science

through an understanding of Love as Principle. It is this understanding which destroys the belief in a selfhood apart from God, and wipes out personal sense, which is the basis of all discord and disease.

"This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object" (*ibid.*, p. 304). Love never fails to cherish, guide, and guard its own expression. The image or expression of Love is, like Love itself, infinitely loving and lovely. The beauty, perfection, order, harmony of Love demonstrated in human experience, make family, friends, home, business, a blessing; establish harmonious associations, and eliminate all that would burden and harass.

Love is but a boast unless it enables one to love under all circumstances, to meet with serenity the petty annoyances of daily living, the wear and tear of human relationships, and to say with Paul, "None of these things move me."

As one learns to measure all thoughts and impulses by the standard of divine Love, which knows nothing but its own perfect selfhood, personal sense vanishes and Principle is found to be "the Judge of all the earth," and love to be "the fulfilling of the law."

MORNING PRAYER

LUELLE A. BREWER

I THANK Thee for this holy morning hour
Alone with Thee,
Wherein I learn to know and do Thy will,
Obediently.

Illumined by Truth's light, divinely led,
I see the way,
And go securely folded in Thy care,
All through the day.

HUMILITY

FRANCES DE WITT JOHN

WHAT a beautiful quality is humility, and how greatly it is needed today! And yet, evident as the need is for the understanding and demonstration of true meekness in the world of affairs, there is perhaps no quality more universally misunderstood. The variations of interpretation cover the ground from a cringing, groveling attitude to glimpses of the might and majesty conferred by humility. But it is safe to say that if this single Christian virtue were really understood and practiced by "the children of men," the harassments of the daily round would be eliminated.

Webster defines humility in part as, "Freedom from pride and arrogance; . . . act of . . . humble courtesy," and gives "meekness" as one of its synonyms. If pride and arrogance were to be whipped out of the temple of thought, and charity and humility ushered in, carping criticism, idle gossip, and malicious slander would be annihilated. Did humble courtesy dominate the thought of operators of motor vehicles, how few comparatively would be the distressing accidents! If humility were practiced, how many lovely friendships, sacrificed to the false gods of resentment and strife, would remain unbroken! If humility were to cast its healing glow upon international problems, the bluster and bickering which darken the international horizon with clouds of war, would be swallowed up in the understanding of man's brotherhood.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, places humility in the front rank of those virtues which are indispensable

to Christian progress. On the first page of her book "Miscellaneous Writings" we read: "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes by removing the dust that dims them." Mrs. Eddy proved the truth of these words in her own experience. By humbly following the leadings of divine Mind she discovered scientific Christianity, and then established the Cause of Christian Science, so that the world should never again be bereft of this great truth.

Humility is that quality which enables one to turn the searchlight of Truth upon his own thinking, and honestly uncover and destroy every belief in evil which would obscure the Christ. It is through humility that the practitioner impersonalizes evil, and thus frees the patient from evil's mesmeric pretense to reality and power. Humility unselfs us, and reveals our oneness with God. It is only as the noisy beliefs of material self are stilled through humble recognition of God as the only Mind, that true identity as the perfect reflection of God appears. He who clings to a false sense of self has a false sense of Life. But the humble student who spiritualizes thought, discerns most clearly and accepts most naturally his rightful and God-bestowed dominion.

Of the might and majesty of humility we can have no better example than in the life and work of our Master, Christ Jesus. It was his sublime humility, as he trod his lowly

way, which gave him the spiritual insight to heal sickness and raise the dead. His mighty meekness tore away the mask of materiality, and revealed the perfect, indestructible man of God's creating. He said, "Blessed are the meek: for they shall inherit the earth." Mrs. Eddy defines "earth," in part, as, "A sphere; a type of eternity and immortality, which are likewise without beginning or end" (*Science and Health with Key to the Scriptures*, p. 585). Jesus' words were not merely a beautiful promise. They were a statement of scientific fact, proof of which he gave when he rose from the tomb. He proved beyond cavil that without humility eternal life cannot appear.

It is the belief of a mind and therefore a selfhood apart from God which tricks mankind into manifesting unlovely traits such as selfishness, pride, self-seeking, contentiousness, and arrogance. Where there is a belief of numberless minds or personalities, each with different desires and ambitions antagonistic to those of other personalities, there is likely to be a confusion of interests and needs. Thus it appears to mortal sense that one man's good fortune is another man's woe. When such a situation obtains in human experience, it is frequently followed by the devastating manifestations of human will. How often we see someone—forgetting that unselfish service is the basis of all truly prosperous business—seeking to dislodge another man from a position which seems more desirable! How often some business firm, motivated by unlovely traits, such as greed and human will, seeks to crowd another firm out of a given territory or even out of existence!

If one has been thus wronged, or if one has himself temporarily fallen under evil's mesmeric influence and

wronged another, it is comforting to lift thought in holy humility to the great facts of being. There, in the presence of God's healing love, he sees himself and others as God's beloved, and hears the benign words of Jesus, "Neither do I condemn thee: go, and sin no more." The vision purified and clarified through humility brings the reassuring benediction of forgiveness for all. This spiritual clarification reveals that in God's economy there are no conflicting interests, needs, or ambitions. Each idea in the vast forever of Life is, and always has been, about the Father's business.

Despite popular belief to the contrary, humility is the most valuable asset of the business man, because only through humility can one understand and practice the Golden Rule. "High-powered" salesmanship is largely mesmeric, its basis being greed and self-seeking. It can never become the foundation of enduring prosperity, as can the honest desire to serve humanity. Humility, understood and lived, will solve our social and economic problems, for to the spiritualized consciousness materiality is powerless. Here, in the atmosphere of Truth, all are enfolded in God's tender care, for so-called class distinctions are obliterated by the recognition of the spiritual truth that all are, in reality, brethren.

Christian Science is rendering an invaluable service by teaching humanity the true meaning of humility. Through its unerring logic it awakens the receptive thought to behold true identity as the reflection of God and, therefore, of the dominion of divine Mind. But this Science makes plain that in order that the student may draw from the great spiritual reservoir of dominion and peace and apply truth in his daily problems, he must

renounce belief in false personality and accept true individuality. It is only as the false sense of self is erased through scientific, humble thinking, that we ally ourselves with the grandeur and strength of Truth,

against which there neither is nor can be any power. Thus in the quietness and confidence of right thinking, which is true prayer, we see ourselves as we really are, and hear God's reassuring messages of love and of life.

GLORIFYING GOD

ALFIE O. FREEL

"GLORIFY God in your body, and in your spirit, which are God's." So pleaded Paul to the early followers of Christ in that far-off day in the dawn of the Christian era. The Discoverer and Founder of Christian Science, Mary Baker Eddy, in her Church Manual (Art. VIII, Sect. 24), repeats this clarion call to those who would demonstrate the Christ-healing in the present day. And she goes on to say, "Testimony in regard to the healing of the sick is highly important."

So important, indeed, did she consider this particular means of glorifying God, that she provided definite avenues through which students of Christian Science should voice His praise for the blessings vouchsafed to them through their study and application of the Science of Christianity. These avenues are our periodicals—*The Christian Science Journal*, *Christian Science Sentinel*, *The Herald of Christian Science*, and the Wednesday evening meetings in Christian Science churches throughout the world.

But our great Leader was not content merely to provide avenues for oral and written testimony in praise of God for His wonderful works. In the same By-Law, with her characteristic wisdom, she explicitly describes the nature of the testimony. Thus did she throw every safeguard around the Church she founded, including plainly marked guideposts

along the trail she blazed for us to follow. She adds, regarding testimony (Manual), "More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."

To be able to read such testimonies in the Christian Science periodicals, or to listen at a Wednesday evening meeting to those who have been healed through Christian Science, is indeed cause for gratitude to God for the work of our noble Leader, whose spiritual vision and labor of love have made it possible for multitudes to find surcease from sorrow, sin, and suffering in the way our Master taught and practiced.

What a glorious experience it is to meditate on the things of Spirit in the way all may learn to do in Christian Science! One may contemplate the world-wide church organization which is aiding men to come to the fountain of Life, Truth, and Love, the waters of which flow out into every land. And probably no other activity of this church is more potent for arousing in human consciousness a true realization of the ever-presence of the Christ, than is the giving of testimony of healing at the Wednesday evening meetings. Here the stranger, or the student, may listen to satisfying evidence of God's healing and saving presence. Yes, and he may feel that healing influence in his own experience.

A series of experiences brought this realization forcibly to the attention of a student of Christian Science, and these have stood out as beacon lights in the years that have followed. Some years ago he sat in The Mother Church one Wednesday evening, beset by fear and worry because of the illness of a loved relative in a distant state. As he listened to testimonies given by visitors from many foreign lands, as well as from the United States, it seemed to him that these testimonies truly scaled "the pinnacle of praise." One after another spoke of healings of sin, and of ailments such as cancer, consumption, fever, paralysis, blindness, and many other of the ills that beset mortal existence. Before the meeting closed, God seemed to be lovingly near, and the peaceful assurance of His protecting care displaced the sense of fear and worry. The student left the church that evening happy in the clearer realization of the ever-presence and omnipotence of divine Love and of man's relation to his Maker which had come to him. The next day brought news of the beautiful healing of this member of his family.

Just one week later the same student attended a meeting of a Christian Science Society in a western state, where only twelve persons were gathered together. There he again listened to outpourings of gratitude for healings received of sickness and sin, no less remarkable than those he had heard in The Mother Church. Still another week later, he sat in a large church edifice in a far-western city, where again he listened to those who had been healed and restored to health and happiness, as they gave praise to God for their deliverance from bondage through the application of Christian Science.

This brought the student a clearer realization of the universal nature of God, and of man's oneness with the Father. The same truth that had operated in the experiences of those from Australia, Denmark, England, and Boston, who testified in The Mother Church, and of those who testified in the western state, had also healed the sick and cast out evil in the city on the Pacific Coast. A better understanding of the ever-presence of divine Love came to the student and served as a guidepost in the years that followed.

Some months later the same student, suffering from an acute attack of illness, debated within himself whether he should attend the Wednesday evening meeting or go to bed. The thought prevailed that more of the truth might be heard in the meeting. He went, but sat through most of the meeting without hearing much that was said. One statement, however, made in a testimony, appealed to his troubled thought. It was a quotation from Psalms 118: "This is the day which the Lord hath made; we will rejoice and be glad in it." He sat and pondered its meaning. "Day" Mrs. Eddy defines on page 584 of her textbook, "Science and Health with Key to the Scriptures," in part, as "the irradiance of Life." This recalled the thought of God's ever-present day—His manifestation of Life in all, and to all. "For there shall be no night there," no absence of light in God's eternal now; and God's presence is the presence of health and harmony, expressed in joy and thanksgiving.

In the midst of this comforting revelation, the student became conscious that the congregation was rising to sing the closing hymn. He rose with the others—well! Leaving the meeting completely healed, he

went, mentally at least, as did the lame man at the temple gate, "leaping, and praising God," and thanking Him for the Christian Science church and its Wednesday evening testimony meetings.

It is not uncommon for individuals to experience healings during attendance at the Sunday services and the Wednesday evening meetings, and also while reading the Bible and the Christian Science literature. While such a statement as this may cause those unacquainted with Science to wonder and to question, the student of Christian Science has grown to expect these healings almost as a matter of course.

Jesus, the master Christian, healed as he went about. He demonstrated the correctness of his teaching by putting into practice what he taught. He instructed his disciples that works more than words are the evidence of real discipleship. But when the seventy returned to recount how the devils had given way before them, their great Teacher told them rather to rejoice because their names were written in heaven, which Mrs. Eddy defines in part as "harmony; the reign of Spirit; government by divine Principle" (*ibid.*, p. 587); for on the spiritual understanding of God and man depended their ability to cast out the devils of sickness and sin.

After all, is not God, Truth, the power that heals? And to realize this power as ever present, ever available, and to utilize it in daily ex-

perience, is to have our names written in heaven—the abode of harmony.

Thus Jesus taught his students that in proportion as they rose to experience their at-one-ment with Life, Truth, and Love in thought, word, and deed, they would have genuine cause for rejoicing. A still clearer understanding would most certainly have enabled them to do even greater works, and with more certainty of success.

Christian Science teaches its followers to discern between Truth and falsehood, understanding and belief, perfection and imperfection. This Science acquaints them with their true selfhood as children of God, wholly perfect. It shows mankind how to attain the full understanding of the relationship existing between the perfect God and His perfect creation. As individuals awaken to the realization of man's relationship to God and His infinite universe of Spirit, they learn to free themselves and others from false human beliefs, peck open the shells of materiality, so to speak, and emerge newborn of Spirit. It is with gratitude to God for this new understanding, which brings healing in its wings—healing from the ills common to mortals, including sin, sickness, want, and woe—that those who experience the new birth of spiritual understanding raise their voices and use their pens in glorification of God and His Christ. Thus, healed, regenerated, and uplifted, they glorify God in their body and in their spirit.



No resolution or, better, no determination you can make will mean so much in wonderful results as to determine that you will pray much more than ever, that you will pray longer and more widely and deeply, in the closet hours at a time to do it, . . . and that you will really pray in church services.—*Selected.*

"GO UNTO PHARAOH"

FREDDA R. GRATKE

IN considering individual development in the understanding and demonstration of Christian Science, much enlightenment may be gained through the study of the experiences of Moses as related in the third and fourth chapters of the book of Exodus.

Moses had been forced to flee from Egypt because, in his indignation and sorrow on beholding the afflictions and injustices perpetrated upon his people, he had killed an Egyptian. What inward struggles must have been his during the intervening years in the wilderness, years of compassionate yearning over his persecuted people, years of silent longing and of communion with God! Only to a consciousness thus purified could the influx of divine light have been so great as to bring the experience of beholding the bush that "burned with fire," and "was not consumed."

Several times, as recorded in the Scriptures, the divine presence was revealed to human consciousness as a great light. Even as Saul of Tarsus, when the Christ was revealed to him, beheld a blinding light, so Moses saw the burning bush and heard God's demand that he should go and deliver the children of Israel from the hand of their oppressor. In the presence of this marvelous illumination, the future leader of the Israelites asked in deep humility, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Before so stupendous a mission could be undertaken, he must know the nature of the Supreme Being. Hence his question, "They shall say to me, What is his name? what shall I say unto them?"

It is significant that Moses' desire for greater spiritual understanding of Deity wrung this question from a heart stirred by a mighty love and compassion for a suffering people. This desire brought to him the revelation of God in that most comprehensive definition, "I AM THAT I AM"—the one infinite consciousness, the one self-existent, all-inclusive Being.

Centuries later Jesus of Nazareth, the master Christian, out of his unsurpassed spiritual love for God and man, gave us a closer, more intimate name for God, that of Father. Still later, in our own day, Mary Baker Eddy, Discoverer and Founder of Christian Science, made the nature of God yet clearer to us by giving us the name Father-Mother for God; and she gives in "Science and Health with Key to the Scriptures" (p. 465) the seven synonyms for God, familiar to every Christian Scientist, "Mind, Spirit, Soul, Principle, Life, Truth, Love."

Since the revelation of God's nature came to these religious leaders, as the result of humble, unselfish prayer and universal love, so it is evident that the student's first step, leading him to the slightest understanding of God, must in some degree be accompanied by the uplifted thought that looks beyond self, beyond the realm of materiality.

When Moses hesitated, the command was given to cast down his rod. What was this rod? May it not be regarded as dependence upon matter? Is not the casting down of this false dependence the step we are all bidden to take? Moses had previously attempted to redress a wrong by material violence. He was now to

learn to depend upon Spirit alone, and to cease fearing inability. His question, "Who am I, that I should go?" received the assurance from divine Mind, "Certainly I will be with thee." Thus wisdom bade him exchange dependence upon matter for reliance on God.

It requires courage to cast down this rod of belief in the reality of matter—faith in and love of personal sense, personal ability, and the pains and pleasures of the so-called material senses. Yet not until one turns from material aid and refuses to depend upon it, can its unreal, mesmeric nature be recognized. The narrative states here that when Moses cast his rod on the ground "it became a serpent," and he fled from before it. Mrs. Eddy defines "serpent" on page 594 of the textbook as "subtlety"; also, as "the belief in more than one God; animal magnetism;" and again, as "the first claim that there is an opposite of Spirit, or good, termed matter, or evil." Thus the revelation of the true nature of God uncovers the evil nature of animal magnetism.

How natural that this uncovering of error's nature as animal magnetism should cause fear; how natural that Moses was tempted to flee from before it! But he was bidden to put forth his hand and take the serpent by the tail. This indicates the need of handling error. He obeyed; and the narrative continues, "He put forth his hand, and caught it, and it became a rod in his hand."

When the fear of what error can seem to do to us is overcome, and evil is understood to be an illusion, then the recognition of the power of divine Love to overcome mortal discord becomes indeed the rod and staff upon which to lean. The greatness, goodness, and spiritual courage

of those, who, like Moses, have been pioneers along this uncharted path out of the bondage of material sense, cannot be overestimated.

Our Leader touches upon her difficult experiences along this path when she writes in "Miscellaneous Writings" (p. 222) regarding what the investigation of the methods and power of error cost her. What gratitude we owe to her who blazed this trail for us!

The record continues: "The Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow." In the light which Christian Science throws upon the Scriptures, may not this passage be taken to signify that the demand of Truth is to look within, to search the secret chambers of the heart and cast out the errors of sense? The unveiling of mortal selfhood brought to Moses the understanding that physical ills must be traced to mental causes; that self-searching must be honestly undertaken, and the errors of sense faced and cast out. Without this purification, the next unfoldment would have been impossible, for when Moses was bidden again to put his hand into his bosom "it was turned again as his other flesh."

The errors of personal sense are to be recognized and overcome through seeing man as the reflection of God. This recognition of true individuality as the perfect child of the perfect Father is the goal of every student of Christian Science. For only through the recognition of the real man as the image and likeness of the perfect One, can the discords of the flesh be mastered.

Without the revelation to Moses of the omnipresence of God, his sub-

sequent mighty works could not have been consummated. The history of his successful leading of such great numbers of people out of their bondage in Egypt, through forty years of wandering in the wilderness to the promised land, is interesting and important, but its true significance is in the revelation of the supremacy of Spirit. This awareness of the ever-presence of God, which was made manifest in the pillar of cloud by day and of fire by night, and in the parting of the Red Sea, shows how thoroughly this mighty leader partook of spiritual inspiration, and how thorough was his preparation.

As of old, the children of Israel prayed for a deliverer, so in our present time the children of men are looking for a savior from their numerous woes. Not to a personal leader can the world turn today for deliverance from its bondage to the Pharaohs of ignorance and hate, sin, disease, and death. The Christian Science textbook, in giving us the "key" to the Scriptures, has brought the understanding of the universality and power of Truth, and of the impersonal and unreal nature of evil. What threatens humanity today is erroneous material thinking. From this it needs to be delivered.

Through the study of Christian Science the words and works of Jesus become clear and practical. Even as sin, disease, and death are shown to be the result of false human beliefs and practices, so the Christ, Truth, is seen to be the manifesta-

tion of God, which comes to destroy error's mythical power.

The suffering world needs regenerated thinking, and Christ in divine Science makes the way of true thinking plain. To every Christian Scientist who is listening comes the message that came to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

What must be our preparation for that mission? On page 37 of *Science and Health* our revered Leader writes, "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness." How grateful we are to the spiritually-inspired woman who has made possible for us the blessed realization that we, too, may have part in the great work of warfare against evil. Each day demands of us preparation. We cannot rest on yesterday's overcoming or advancements. Neither can we take the kingdom of heaven by storm, and claim today a position to which we have not attained. But we can be confident that every error overcome, every slightest demonstration of the power of Spirit to overcome discordant conditions, every moment of awareness of the presence of divine Love, is doing its part in the general overcoming of evil, and helping to establish the government of God on earth.



Blessed, said Jesus, is the man who thinks lowly of himself; who has passed through great trials; who . . . endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience. What a conception of character! . . . A halo rests on gentleness, patience, kindness, and sanctity, and the eight men of the Beatitudes divide the kingdom of God.—*J. Watson.*

THE BISHOPS' BIBLE AND THE RHEIMS-DOUAI VERSION

By THOMAS L. LEISHMAN

THE widespread popularity attained by the Genevan Version or "Breeches Bible," published in its complete form in 1560, was a cause of deep satisfaction to the followers of John Knox and to many of the more liberal-minded members of the Church of England. On the other hand, there was a considerable group of Anglicans who, while admitting that the Genevan Version was more accurate than the Great Bible, looked askance at it as too Calvinistic in tone.

Thus it came about that at the instance of Archbishop Parker of Canterbury, arrangements were made to revise the Great Bible with a view to providing an accurate and up-to-date, while strictly orthodox translation, which it was hoped would supersede, or at any rate rival the version prepared at Geneva.

The Committee appointed by the Archbishop for this purpose in 1563 consisted of nine men, all of whom were bishops, and it is because of this fact that the revision which they carried out and which was published five years later, in 1568, came to be popularly described as the Bishops' Bible.

The result of their labors was not altogether satisfactory, for it appears that each of the nine men worked independently of the others upon the section of the Bible which had been allotted to him, and since little attention was paid to the careful editing of the volume as a whole, it lacked cohesion and unity of style.

One rather quaint characteristic of the book is the insertion of somewhat incongruous illustrations, in-

cluding an engraving of Lord Leicester in full armor which precedes the book of Joshua, and another of Cecil, Lord Burleigh, in front of the book of Psalms.

A second edition of the Bishops' Bible appeared in 1572, and in it the rendering of the New Testament shows a marked improvement, being "as remarkable for the advance in scholarship which it exhibits . . . as for its courageous independence" (Hoare: "Evolution of the English Bible," p. 228); while this edition seems to have first suggested certain familiar phrases which were later perpetuated in the Authorized Version, such as: "Less than the least of all saints" (Eph. 3:8), and "the middle wall of partition" (Eph. 2:14).

Now there were others besides Archbishop Parker who viewed with no little alarm the steady progress of the Calvinistic Genevan Version, and among these was one William Allen, an Oxford scholar, who, on being exiled from his native England, had settled in France. With the co-operation of his friend Gregory Martin, who, like himself, had studied at Oxford, he produced a new rendering of the whole Bible into English, which is commonly known as the Rheims-Douai Version, because, while the New Testament was first printed at Rheims in 1582, the publication of the Old Testament was delayed through lack of funds, and it was eventually issued at Douai in 1609-1610.

Probably the chief defect of this version is that it is confessedly a rendering based on the Latin Vulgate, rather than on the original Hebrew and Greek texts.

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BELIEF, FAITH, UNDERSTANDING

THREE words in common use in Christian Science are belief, faith, and understanding. Since they represent states of consciousness, it is well that students should be clear as to their meaning. Incidentally, it may be remarked that it is always well to know the meaning of the terms which are used by Mrs. Eddy in her elucidation of the Science of being, in *Science and Health* and her other writings. Indeed, one cannot obtain a comprehensive grasp of this Science in any other way.

The word "belief" usually indicates a more or less uncertain state of consciousness. For instance, one may believe what another says, without being sure that the statement made is true. In this way one may believe a lie to be true. A child, for example, may believe that twice two is five as readily as that twice two is four. The point is that belief in anything does not necessarily mean that the thing believed in is true, although it may be. Belief, then, as commonly regarded, is unreliable.

It may here be said, however, that in the Scriptures the Hebrew and Greek words often translated "belief" convey a meaning different from that of the English verb "believe." Mrs. Eddy says on page 488 of "Science and Health with Key to the

Scriptures": "The Hebrew and Greek words often translated *belief* differ somewhat in meaning from that conveyed by the English verb *believe*; they have more the significance of faith, understanding, trust, constancy, firmness." She adds, "Hence the Scriptures often appear in our common version to approve and endorse belief, when they mean to enforce the necessity of understanding." The student should therefore distinguish between belief as frequently referred to in the Scriptures, and belief as it is commonly used in Christian Science.

Faith is a condition of consciousness usually regarded as higher than that in which belief holds sway. It, however, often has its basis in belief. And so, if the belief be erroneous, the faith which springs from it is misplaced. On the other hand, if the belief be true, then the faith which it generates is justified. Very often people place their faith in something because it has been presented to them by an authority which they trust. If the something presented is worthy, faith in it will not be misplaced. But if the something be unworthy, untrue, false, faith in it will be vain, and will serve no good purpose.

The faith which is strongest and most valuable is that which is based

on understanding. It cannot be shaken. It therefore is the faith that should be cultivated. Take a simple example of this faith from the region of everyday experience. Most people know the multiplication table. What does their understanding of it do for them? It establishes their faith in the multiplication table, so that they do not hesitate to apply its arithmetical truths whenever necessary. If the multiplication table were merely believed in, but not understood by them, their faith in it would be feeble, and because of this it might be little used by them.

In religion, blind belief is of little value. It is similar with blind faith. And yet, how true it is that throughout the ages the faith in God which the great majority of men and women have had has been blind, in that it has not been founded on absolute knowledge of Him. There have been those, of course, who had gained a degree of understanding of Deity, an understanding which gave them a sense of His nearness to them and of His love for them; and that understanding did wonders in establishing their faith in Him. And with faith thus grounded, how wonderfully sustained was their courage in the face of evil and in their warfare against evil.

Understanding is the highest state of human consciousness. Spiritual understanding puts to flight blind belief and blind faith, and establishes faith in God which is unwavering. Faith in the Supreme Being has often glowed but feebly during the Christian centuries, but there is, no reason why this feebleness should continue. For Christian Science has revealed God and His spiritual creation to men as never before. It has elucidated the teachings of Christ Jesus through this under-

standing, and now all who will may stand on unshakable ground, with faith in God and His truth firmly established.

In Christian Science, then, spiritual understanding is recognized as of supreme importance. Accordingly, the purpose of Christian Science is to bring to mankind this superlative gift; and it does this by making known with perfect clarity the nature of God and His universe. Our Leader has written (*ibid.*, p. 297), "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine." When spiritual understanding has revealed God to us and shown us man's relation to Him, how different becomes the problem of human experience! When rightly applied, it lifts human thought victoriously above all erroneous mortal beliefs.

Replying to a certain ruler, the Master used these words: "The things which are impossible with men are possible with God" (Luke 18:27). How often men fail, even in worthy tasks, when they undertake them unaided! And how often they know not how to avail themselves of the help of God! The prayer of blind belief or of blind faith in God will not suffice; they must pray the prayer of understanding, to secure divine aid. That this help is available is constantly being proved in the practice of healing the sick in Christian Science. As God is understood to be infinite good, the only real power and presence, faith in Him is established, disease is seen to be an unreal condition, and healing results.

How is spiritual understanding to be increased, that more and more we may utilize the power of God in the solving of our everyday problems?

What is the attitude of thought which best promotes it? Mrs. Eddy writes of this very simply, yet very plainly, in "Miscellaneous Writings" (p. 356). She says, "Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our textbook; it is indispensable to personal growth, and points out the chart of its divine Principle and rule of practice." Humility then is essential. Let the stu-

dent approach Christian Science in humility, and he will be greatly aided in progressively understanding its spiritual truths. And his faith in God will become a glorious thing, inspiring him, sustaining him, comforting him, removing mountains of difficulties from his path as he journeys towards the goal of ultimate attainment—victory over all evil, all materiality.

DUNCAN SINCLAIR

EDUCATION

UNQUESTIONABLY, there is value in sound academic education and in keeping abreast of the times, noting the mental and outward changes and understanding what is producing them. From decade to decade, education develops, and what one generation learns along materialistic lines, the next one may be called upon to unlearn. Old superstitions are waning, and in many respects better views are coming to light. Were one to compare what is taught in schools today with what was taught half a century ago, many contrasts would be apparent.

Yet greater still is the contrast between spiritual education and even the best human erudition. The child's and adult's higher nature would be threatened with atrophy if education consisted solely in the propagation and assimilation of fluctuating human hypotheses, based on the transitory evidence of the five senses.

What is the premise of true education or unfoldment? It is the understanding of Deity, from whom alone spiritual and eternal knowledge springs. It is never too soon for one's moral and spiritual education to start, and it is never too late to carry it on.

Many feel handicapped by the lack of education, both academic and spiritual. Comfortingly, then, Christian Science assures each one that he has the opportunity to acquire the spiritual education that will guide and guard him through the vicissitudes of human living, and will equip him to serve his fellows with profit to them and to himself. Humanity yearns for something changeless, satisfying, provable. It longs for the stable spiritual understanding by which to lay off the scourge of sin and its penalties, disease and its torments, poverty and its degradation. For does not the average individual feel himself a pilgrim, transiently groping his way toward an unseen goal? Seldom is one found who is sure of the ground under his feet.

Thought regarding education is rightly inclined by Mary Baker Eddy's statement in "The First Church of Christ, Scientist, and Miscellany" (p. 253): "We understand best that which begins in ourselves and by education brightens into birth. Dare to be faithful to God and man." Education in Christian Science consists in acquiring the knowledge of God and of one's true selfhood, born not of the flesh, but

of Spirit. This spiritual understanding of cause and effect unfolds from the unsounded depths of divine Mind. One who acquires it finds himself expressing a greater measure of wisdom, joy, health, dominion, and brotherly love. The effect of this education is the laying off of material sense through the development of spiritual sense.

Spiritual understanding is inseparable from genuine worship. "They that worship him must worship him in spirit and in truth." Do any of us know all that is to be known of infinite Spirit and Truth? True education, ensuring true worship, is a bulwark against the agnosticism and atheism which are apt to accompany unsound modernistic teaching. Mrs. Eddy writes (*Science and Health with Key to the Scriptures*, pp. 141, 142), "Give to it [Christian Science] the place in our institutions of learning now occupied by scholastic theology and physiology, and it will eradicate sickness and sin in less time than the old systems, devised for subduing them, have required for self-establishment and propagation." Taken in its highest sense, education unfolds to one the nature of Life, God, and of the spiritual life of man in God's image—life unmenaced by sin, disease, and death.

The spiritual nature of life and health is being demonstrated through Christian Science. In many seemingly desperate cases it is found to fan the spark of an almost extinct hope. In the healing practice of Christian Science it is being proved that the intelligence which is derived from God, divine Mind, lifts one above the claims of an over-taxed brain and of nervous breakdown. The eternal, spiritual intelligence of man is derived from infinite

Mind, and it can be expressed without measure and without penalty.

Humility, as understood in Christian Science, is allied to peace and power. The spiritual education it imparts to both children and adults is focused on the eternal truths revealed in the life, the teachings, and the healing ministry of Christ Jesus, the highest educator the world has ever known and the acknowledged Master of Christianity. The Truth he taught and demonstrated is not obsolete. Christian Science presents his teachings in a practical way, whereby every child, man, and woman may develop the higher nature and enter, here and now, upon a fruitful experience that need not be handicapped by weakness, ignorance, or the penalties and restrictions imposed by man-made theories and laws.

The trend toward universal peace is apparent today, especially in the thoughts of the oncoming generation. Far back in the time of Isaiah it was prophesied that the nations shall not "learn war any more." What is war but the result of a limited sense of good? Greed, envy, hate, murder, are delusions of the physical senses, traceable to ignorance of the unfathomable and everlastingly reigning peace of God, Spirit. Hence the call to humanity, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Christian Science reveals God as divine Principle. It expounds the fundamental facts of life and intelligence and shows how these facts, penetrating human consciousness, eliminate harmful material thoughts and safeguard one from the distressing mistakes and experiences which help neither the individual, the community, nor the nations of the world.

True education upholds the standard of primal spiritual perfection, expressed in the perfection of man and the spiritual universe. This perpetually unfolding education teaches one how to lay off the scourge of sin and fear, disease, poverty, and the dread of hereditary handicaps.

All that is truly good reaches the individual through his reflection of God, the one source of good. There is love enough in the reflection of infinite Love, God, to destroy fear, resentment, jealousy, sorrow, and suffering in human thought and experience. There is enough divine justice to remedy all human injustice. There is enough spiritual freedom derived

from God to counteract coercion, individual and collective.

"The education of the future," Mrs. Eddy writes (*Miscellaneous Writings*, p. 61), "will be instruction, in spiritual Science, against the material symbolic counterfeit sciences. All the knowledge and vain strivings of mortal mind, that lead to death,—even when aping the wisdom and magnitude of immortal Mind,—will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death." This basic, spiritual education Christian Science is imparting with incalculable benefit to humanity.

VIOLET KER SEYMER

REPENTANCE REQUISITE

WHEN John the Baptist came "preaching in the wilderness of Judæa," he said, "Repent ye: for the kingdom of heaven is at hand." At that time John was proclaiming the presence of the long-expected Messiah, and he evidently perceived that Jesus would, through his demonstration of Christ, Truth, establish the heavenly kingdom among men. He also saw that repentance was prerequisite to the establishment of heaven, harmony, in human consciousness, as is evidenced by his pronouncement to the Pharisees and Sadducees who came to him for baptism, "Bring forth therefore fruits meet for repentance."

After he had submitted to the baptism of John, presumably as a concession to prevailing religious practices, and had himself begun to preach, Jesus repeated almost the exact words previously uttered by the Baptist. He said, "Repent: for the kingdom of heaven is at hand." And, later, in his parable of the Phar-

isee and the publican it was the penitent publican, not the self-righteous Pharisee, who "went down to his house justified." It is evident that both Jesus and John the Baptist recognized that when the Christly kingdom of righteousness and peace comes nigh to sinning mortals, it is time for them to repent, that is, to change the manner of their thinking.

However, repentance is not all that is required of those who are seeking to attain salvation from sin and disease, for, as Mary Baker Eddy says on page 5 of "Science and Health with Key to the Scriptures," "Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." What mortals need, then, before they can experience complete regeneration is (1) genuine repentance—recognition and acknowledgment of the way or ways in which their thinking has transgressed the law of right-

eousness; and (2) sincere, faithful, persistent, and intelligent effort to reform their thoughts and their conduct.

The difference between genuine repentance and the insincere pretense thereto is illustrated in Scriptural accounts of Judas Iscariot and of Saul of Tarsus. It is evident from the record that the repentance of Judas for his betrayal of Jesus was superficial and insincere. It appears to have been induced by fear rather than inspired by honest recognition of the dishonesty and greed which influenced his acts, and by determination to reform. It brought to him not reformation, but self-destruction. On the other hand Saul, afterwards known as Paul, who had been a persistent persecutor of those who were following Jesus in the way, when he saw his mistake, acknowledged it publicly, changed his thinking, reformed his methods, and proved throughout his years of unselfish and unswerving work among the Gentiles that the Christ, Truth, had become the guiding inspiration of his life.

It was Paul who wrote, in his epistle to the Romans, "All have sinned, and come short of the glory of God." And those who are acquainted by experience with the admitted frailty of human nature and the opacity of mortal thinking to the light and glory of being as it exists in divine Mind, would be likely to agree with Paul's statement. However, it is not by believing oneself to be a mortal sinner that the kingdom of God is attained, but by repenting of that erroneous belief and turning to the divine fact that man, spiritual man, the real man, the only true self, is now and always the perfect likeness of perfect Mind, as good, pure, and sinless, in quality and nature, as Mind itself.

The kingdom of heaven, absolute harmony, is, then, established as conscious experience through turning from the belief that man is mortal and material to the understanding of man as the immortal, spiritual likeness of God, infinite good. It is through repenting of material thinking and learning to think spiritually, and consequently to act rightly, that health and harmony become the rule, rather than the exception. Salvation from belief in the reality of matter and from the sorrow, sickness, limitation, and inharmony which attend such belief, comes to one who is a student of Christian Science through learning that, as Mrs. Eddy says (*ibid.*, p. 339), "Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."

Those to whom the kingdom of God has come nigh in Christian Science are those who through its teaching have learned something of the allness, the ever-presence, the omnipotence of good, and the consequent powerlessness and unreality of evil. To them freedom from the limitations, fears, doubts, discouragements, and disappointments of mortal existence comes through realizing and proving the divine facts of being as they exist and have always existed in the realm of reality. It is through recognition, acknowledgment, and proof of the scientific, indestructible unity of spiritual man with his divine source, or origin—God—that Christian Scientists are bringing into their present daily experience an ever-increasing measure of the harmony and well-being that come only as the result of genuine repentance, reform, and regeneration. Our beloved Leader has said (Science and Health, p. 242), "Through repentance, spiritual baptism, and

regeneration, mortals put off their material beliefs and false individuality;" and she continues in the next paragraph: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It

is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."

GEORGE SHAW COOK



[As published in the *Christian Science Sentinel*, December 18, 1937]

FROM THE DIRECTORS

The Mother Church has opened a Literature for Germany Fund to receive gifts of money to be used for supplying Christian Science literature to the branch churches and societies in Germany, and through them to individuals. Contributions to this Fund should be sent to Edward L. Ripley, Treasurer, 107 Falmouth Street, Boston, Massachusetts, U. S. A. Any balance remaining in this Fund when the Directors conclude that it is no longer needed will be applied to other instances of exceptional need.

The Literature Distribution Committee of The Mother Church is grateful for the contributions of literature in German translation which have already been received, and will be glad to continue receiving English-German literature for an indefinite time.



[As published in the *Christian Science Sentinel*, January 1, 1938]

NOTICE

The Mother Church has accepted a gift of a Bible Study Scholarship Fund which will be available as long as the Fund lasts for those members of The Mother Church desiring to take a course in the literary, historical, and ethnological features of the Holy Scriptures. For this purpose scholarships in such amounts as needed, but not exceeding \$25.00 in value, each payable by the Treasurer of The Mother Church, will be issued to any member who is unable without financial embarrassment to assume the full cost of such instruction. Further information may be had on application to the Treasurer of The Mother Church.



[As published in the *Christian Science Sentinel*, January 1, 1938]

ITEM OF INTEREST

A Normal class has recently been held by the Christian Science Board of Education. In accordance with the By-Law, Article XXX, Section 1, of the Manual of The Mother Church, the class convenes on the first Wednesday of December in each third year. The teacher of the 1937 class was Mr. Bicknell Young, C. S. B., of Chicago, Illinois, who also taught the Normal class in 1910. He has been a member of The Christian Science

Board of Lectureship for many years. During a three-year term Mr. Young was also First Reader of The Mother Church in Boston.

The pupils in the class came from three countries abroad and from fifteen states of the United States, as follows: Australia, England, and New Zealand; California, Georgia, Illinois, Louisiana, Massachusetts, Michigan, Minnesota, Missouri, New York, Ohio, Oregon, Pennsylvania, Texas, Utah, Wisconsin.



NOTES FROM THE PUBLISHING SOCIETY

NEW TRANSLATIONS OF PAMPHLETS

Announcement is made of the translation of the following pamphlets:

"Three Essentials" into Swedish, and published with alternate pages of English.

"Christian Science: Its Simple Message" into Czech, and published with alternate pages of English.

Price 10 cents each.



CHANGE OF ADDRESS

When sending a change of address, the following points should always be included in the request: New address; old address; name of each periodical subscribed for.



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 3, 1938. Applications to be acted upon at that time should reach the Clerk by May 20, 1938. Applications received too late for the June admission will be placed on file for the November, 1938, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

I WISH to express deep gratitude for the many healings Christian Science has brought to me and to members of my family. I am especially grateful for the healing of my granddaughter of infantile paralysis when she was five years old.

On Monday the child became slightly ill. Tuesday she appeared worse, and on Wednesday it seemed best to ask for help, which was lovingly given. Thursday her right side was paralyzed; in the afternoon she did not know me, and later she sank into unconsciousness. I was alone with her at this time, and felt a great sense of responsibility because her mother was not there and might not approve of Christian Science treatment. Late that evening, when telephoning to the practitioner about the child's condition, I told her of this responsibility that seemed so great to me. I had not realized sufficiently that I must let go and leave her in God's hands, but the practitioner at once saw this error and corrected my thought. I returned to my little granddaughter feeling that a great burden had been lifted from me. I sat by her bed for some time reading from Psalms and from "Science and Health with Key to the Scriptures" by Mary Baker Eddy, when I became aware that there was a difference in the way she breathed. On placing my hand upon her, I found her, and everything touching her, very wet with perspiration. She was sleeping quietly and her breathing was normal.

I knew she was healed, and most gratefully thanked God. The next morning she awakened me begging

me to please get up and get her some breakfast, because she was so hungry. After she had dressed and breakfasted she played quietly about the house, going outside the following day to play as usual. This healing took place eight years ago and has been permanent, with none of the medical beliefs of bad aftereffects; and I may add that it was accomplished entirely through absent treatment.

I am grateful to our dear Leader for giving us Christian Science and the fuller understanding of an ever-present God; also for the very great privilege of membership in The Mother Church and for class instruction.—(Mrs.) *Mary L. Thomas, San Diego, California.*

IN my early twenties, when I seemed a helpless victim to the dictates of the physical senses, Christian Science came to my aid and restored me to health, giving me a wonderful sense of freedom and a sound mind. For the latter I am deeply grateful. Life in those days held little for me, and I was greatly puzzled trying to understand why people were afflicted with such seemingly wretched diseases; but with confidence I can now say that every problem is solvable through the study and practice of Christian Science, as discovered and founded by Mary Baker Eddy.

After spending nine months on crutches, followed by more than a year in a spinal carriage, with what was considered by materia medica to be an incurable disease, I was on my way to the hospital for a final report

when I was led to ask a member of the ambulance party if she knew of a better doctor. After careful consideration she gave me a *Christian Science Sentinel* to read. Later a Christian Science practitioner was sent for, and on her arrival she took up work on my behalf. I studied the Bible together with our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and words are inadequate to express the glorious experience I had when I realized the fullness of the truth contained in verses ten to thirteen of the forty-first chapter of Isaiah, which arrested my attention. At the end of that week I was able to prove the truth, and instead of having a limb amputated I took off the plaster cast in which the lower part of my body had been encased, and walked instantaneously. Since then, more than ten years ago, I have enjoyed the normal activities of life, marriage, and a delightful little son, who has the privilege of attending the Christian Science Sunday School, wherein he is taught to live the truth.

One experience stands out very prominently. When our son was twelve months old, an operation was advised; and being obsessed with much fear, we again asked help from a practitioner. This was, as always, given with love and confidence. The practitioner pointed out the lesson taught in the book of Genesis, chapter twenty-two, with reference to Abraham and Isaac. Also, Mrs. Eddy's interpretation, where she quotes Paul (*ibid.*, p. 325), "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," was invaluable to me. When I became obedient to this command and released my child from the bondage of the parental thought of possession, his condition

began to change immediately, and in less than a week he was absolutely free.

The healings mentioned are only two of the many we as a family have experienced. Many faults of character have been healed, and lack was overcome in a wonderful manner when we were willing to put into practice the truth contained in our Leader's writings.

For a better understanding of God and man's relationship to Him, and for all the blessings received through this knowledge I am deeply grateful. It is with joy that I express gratitude for the privilege of membership in The Mother Church and a branch church; and my heart goes out to all practitioners who are ceaselessly working to lessen humanity's suffering, and to Mrs. Eddy, who made the truths in the Bible possible for all to understand and demonstrate.—
(Mrs.) Maisie Cecile Millington,
Four Oaks, Warwickshire, England.

SEVENTEEN years ago I was a young student of Christian Science. My religion was not tolerated by my family, and I was working out of a condition of lack and limitation. Feeling the great importance of class instruction, I decided to use my government "Liberty bonds" for that purpose, realizing that it was right to gain liberty by freeing my thoughts from limitation and intolerance. This point of view was maintained by my husband and several close friends; and I journeyed many miles to receive the blessing which our Leader so wisely provided for our growth Spiritward. The old fear presented itself one day while I was talking with my teacher, and I said: "I have burned my bridges behind me. Now what shall I do if the necessary income is not forthcoming?" Here

doubt attempted to govern the situation. This perturbed consciousness was instantaneously healed when the teacher quoted with tenderness:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

With tears of gratitude I knew that I was healed of this erroneous condition of thought, and when I returned home my income began to expand until our supply was many times greater than had been thought necessary or even possible. A beautiful change of environment was manifested, and a year of pleasant traveling experienced. God's mercy was demonstrated as a result of being faithful to an ideal and taking the courageous step that was needed.

During the period called the depression, the suggestion came that our home would have to be sold, and the family move back to their former habitation in the East. This was not my desire, but there was a willingness to do what seemed to be nearest right. When this change of consciousness was taking place, it was proved not only impracticable to move back, but also absolutely impossible. I am deeply grateful not only to be able to keep and maintain our home, but also to be enabled to use it for rendering service to those who care to share its friendly atmosphere of peace and love.

A higher, purer, more spiritual quality of grace is being unfolded in my consciousness through the understanding and application of Christian Science. I am learning that this truth is of far-reaching value in the world today, which is in need of more tolerance, understanding of another's viewpoint, and the selfless desire for another's good. To outline for another is not wise, but many times I

have proved that the willingness to be governed by the compassion which brings divine Science to meet the human need, always results in a practical proof of God's mercy.

The fact that Christian Science is awakening in me the desire to see, hear, and think more spiritually, is giving me a veritable happiness and joy that no man can take away. I am so grateful that Mary Baker Eddy discovered and gave to the world this chart of life.—(Mrs.) *Elizabeth H. Peterson, Mercer Island, Washington.*

It is with deepest gratitude that I wish to give my testimony to the healing power of Christian Science. During the year 1909 I visited three physicians, hoping to receive help for what was called nervous exhaustion, which caused frequent spells of despondency, stomach trouble, and weakness. After realizing no benefits from medical aid, I decided to take a two months' vacation of rest and travel, thinking a change of scene might be beneficial. After this vacation I again entered the business world, feeling somewhat better. In a few months, however, I could feel I was slipping; but I managed to struggle through the year.

The following year, in great despair, knowing I had tried everything materia medica could offer, I asked an acquaintance who was a student of Christian Science to tell me something about that religion. This was lovingly done. I then purchased a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and began to study. On page 266 of the book she quotes the statement, "Man's extremity is God's opportunity." I knew this was God's opportunity, but I also knew I had something to do. Help was lovingly

given by a practitioner, and after earnest study and application of the truth, I realized I was gradually gaining spiritual understanding.

I was healed of the spells of despondency when I understood the spiritual meaning of Jesus' words, "The kingdom of God is within you."

I realized that right here and now we can enjoy this heavenly kingdom. I knew I had many wrong thoughts to be destroyed and unlovely traits of character to overcome, but I knew I had found a religion which, honestly studied and applied, would destroy all erroneous conditions. With this improved thinking, wrong traits of character and physical ailments began gradually to disappear.

When I visited at my home the next year, a member of my family was surprised that I did not feel any ill effects from a four-mile walk I had taken. The family also noticed that I could enjoy all food placed before me.

Our beloved Leader writes (*ibid.*, p. 167), "Only through radical reliance on Truth can scientific healing power be realized." This statement has been very helpful many times. I have been healed of blood poisoning, pyorrhea, strained ligaments, burns, colds, infected finger, and red spots which broke out all over my body.

In the business world, Christian Science has been a great help to me in numerous ways. When I realized that God was my employer, I found that in proportion to my reflection of love and patience I pleased my human employer and all with whom I came in contact. During the years I have gone through deep waters, but divine Love has met my every need.

I am deeply grateful for the consecrated work of The Christian Science Board of Directors, for mem-

bership in The Mother Church and a branch church, for class instruction, and above all, to God, to Christ Jesus, the Way-shower, and to our beloved Leader, Mary Baker Eddy. —(*Miss*) *Helen A. Mayer, Ann Arbor, Michigan.*

[Original testimony in French]

I AM very grateful to be studying in Sunday school the teachings of Christian Science. With joy I can say that I have been freed from many illnesses, including measles, mumps, and indigestion.

I go to primary school. The teacher made an examination of our eyes. A week later I got an order to make a second visit to the school nurse, who after examining me advised me to see an oculist. My mother told me to choose between Christian Science and the oculist. I preferred to ask a practitioner for help, which was given me right away. After a short time I was healed.

I thank God and Mrs. Eddy for the benefits which I have received in Christian Science.—(*Miss*) *Lily Küng, Neuchatel, Switzerland.*

I STUDIED Darwin, Ingersoll, and many others, but in times of trouble I would say, If only I had a God to whom I could turn. I heard of Christian Science in a vague sort of way many years before I turned to it, but had no idea what it was all about, until one day in the country I met a lady who had been healed of neuritis in her arm through Christian Science treatment. She spoke of this healing and several others, and I became interested. Several months before, I had borrowed a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, but not being interested in it, I put it aside. I now decided to read it through.

This I did, but I felt as if I knew no more when I had finished than when I started. However, I continued to read the book and to go to church occasionally.

Finally, one day I said to myself, "I'm not getting anywhere," so I decided to take a dictionary and start at the beginning of the textbook and analyze it thoroughly. As I did this, the meaning of the words became clear to me. On page 147 Mrs. Eddy says: "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science."

I had a chest of homeopathic medicines that I kept at hand for sore throat and colds, which I was always having. Just when these remedies were discarded I do not remember. I worked out one of my first healings without the help of a practitioner. While washing, I caught one of my hands in the electric wringer, the hand passing through up to the wrist. I do not know how the power turned off, as I was unable to reach the switch, but I was able to loosen the wringer and draw out my hand. I refused to look at it, and kept repeating the sentence on page 393 of the textbook, "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation." I went on with the washing, and at the end of an hour there was only a slight redness and no more pain.

Early in my experience in Christian Science, a Christian Science practitioner recommended that I

spend much of my spare time in the Reading Rooms, and so I have managed to spend at least twenty or thirty minutes there each day.

Not long ago I fell over some bags onto a cement floor. I hit my face with such a jolt I thought I had broken my jawbone. I was so shaken up that all I could think was, "God is All." I managed to reach the telephone and called a practitioner. The first thing she said was, "It never really happened," and, "Don't feel any resentment against the man who left the sandbags there." I went on with my work, and no one noticed the condition. This helped me in a later accident. In hurrying to a waiting elevated train with bundles in my arms, I did not see a man's foot extended, and I tripped and fell heavily. Resentment tried to come in, but remembering the previous experience, I put it out and denied accident. My knee was sore for a while, but soon that condition disappeared.

Christian Science has helped me in my work at the office, and has brought harmony into a home which had been very discordant.

I am sincerely grateful for *The Christian Science Journal*, *Sentinel*, and *Monitor*, and for all the other Christian Science literature; also for membership in The Mother Church and in a branch church.—(Mrs.) *Alice Kay, Chicago, Illinois.*

I wish to corroborate my daughter's testimony. The same Christian Science practitioner has also helped me many times. I am eighty years of age, and last winter I fell several times on the icy sidewalks, but was not hurt except for a feeling of soreness and stiffness, which disappeared in a short time. I am grateful for this protection. I lost my purse, and

with the help of the practitioner it was returned to me intact, with my keys and some change. I, too, am grateful for Christian Science.—(Mrs.) *Esther Battegay*.

IN Luke, Jesus is recorded as saying of a certain woman, "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." Having received many blessings, too numerous to mention, through the study of Christian Science during the past fifteen years, I give this testimony. The desire that it will help and encourage others even as I have been helped, goes with it. I can truly say I owe much, more than words can express, to Christian Science.

I am grateful for the overcoming of intense fear that engulfed me during a time of great darkness, when I was on the verge of a so-called nervous breakdown and everything seemed to have been swept away; and for guidance and protection during a period of transition and seeming injustice in the loss of a home, on which much love and work had been put. Divine Love provided another home when mortal mind argued that such a thing was impossible, proving that, as our revered Leader, Mary Baker Eddy, states, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am sincerely grateful also for the demonstration of needed supply.

I am grateful for membership in The Mother Church and in a Christian Science Society. This has truly proved a rock to rest on in the night, and a guide during the day. Some problems have been met instantaneously, others have needed much patience, but all have been solved when the truth has been properly applied.

Mrs. Eddy points out in Science and Health (p. 11) that "divine Principle never pardons our sins or mistakes till they are corrected." The proof of this is indeed a big blessing.

The ability to rise above a sense of deep sorrow, with the help of Christian Science, at the passing on of a dear one, and the emerging into a clearer realization that Life is continuous—that no idea of divine Mind can be lost or destroyed—are causes for great gratitude to our Father-Mother God.

But that for which I am most grateful is the gradual increase in my understanding of Christian Science, and the wonderful privilege of following in a degree in the footsteps of Christ Jesus and our dear Leader; also for the many activities of The Mother Church, and for the loyal Christian Science practitioners and faithful workers throughout the entire Field.—*Harry W. Windle, Vancouver, British Columbia, Canada.*

I HAVE been reading the testimonies in the Christian Science periodicals for over twelve years and have enjoyed the benefits therefrom; and now with sincere gratitude would add my testimony that it may help others.

I first turned to Christian Science for healing of self-poisoning, caused by constipation, which was pronounced by physicians incurable. For a period of five years I had consulted many physicians and had gone to watering places and sanatoriums, thereby depleting my financial resources, but was nothing bettered.

It was at this point that I turned unreservedly to Christian Science and began the earnest and constant study thereof. Gradually I realized I was free, and have never since been troubled with the condition.

From childhood I had an impedi-

ment in my speech, which gave me an exaggerated sense of inferiority, timidity, self-consciousness, and nervousness. But when I turned to the Great Physician, through the study and application of the truth given us in Christian Science, I was completely healed.

I owe boundless gratitude to Christ Jesus, our loving Way-shower, and to our beloved Leader, Mary Baker Eddy. For membership in The Mother Church, and for active service in a branch church, as well as for class instruction, I am truly grateful.—(Mrs.) *Mary L. Evans, Little Rock, Arkansas.*

"YE shall know the truth, and the truth shall make you free." How wonderful are these words of Jesus! How wonderful to be freed from erroneous beliefs of mortal mind!

I am grateful for the understanding and unfoldment that is coming to me daily. Many a discordant condition in my home has been healed by my knowing the truth about man as God's reflection.

One outstanding healing that has meant much to me was that of lack. When I was willing to know that man as God's child could not lack any good thing, I decided to move into a better home and surroundings. In the morning the move was accomplished, and that evening one of my sons received a message to go to work. He has worked steadily since, and is now attending college on the co-operative plan. This has been a happy experience. Previously he had had a very trying time, but it showed him that we cannot place our reliance on mortal man. I should like to say that my other two sons have been placed satisfactorily and are grateful for their positions. I, too, have been kept very busy with my work.

At the first Christian Science testimony meeting I attended, a woman told how Christian Science had helped her rear her family. I, too, can say that I am certainly grateful for what it has done for me along this line. I have witnessed healings of blood poisoning, quinsy, scarlet fever in three days, colds, and many other discordant conditions.

I am grateful to God for His ever-present and ever-watchful care, and for my being led to the study of Christian Science. Words cannot express my gratitude for the life of Mary Baker Eddy, who awakened the world to such a wonderful truth. Her work has done more for suffering humanity than any other since our great Master and Way-shower was on this earth. I am grateful for our Christian Science Sunday School, for I know the seeds planted during attendance there are ever fruitful and are never lost. For the untiring, loving work of the practitioners, the Reading Rooms, and all activities of the Christian Science movement, I am indeed grateful. May many more know the joy and peace of Love that I have found through the study of Christian Science!—(Mrs.) *Cora V. Brelsford, Dayton, Ohio.*

[Original testimonies in German]

GRATITUDE to God, our dear Father, causes me to recount the helpful experiences which I have been privileged to have through the teachings of Christian Science.

For seventeen years I have had the opportunity to study the truth about God and man, as it is revealed to us through the textbook by Mrs. Eddy, "Science and Health with Key to the Scriptures." In every situation, in every case where I sought truth sincerely, divine Love and power have been substantiated. My whole fam-

ily has shared in the blessings and healings, so that we can never be grateful enough to our beloved Leader, for her revelation of God's kingdom. "Divine Love always has met and always will meet every human need" (*ibid.*, p. 494) is a statement which we have proved.

In business, too, I have had a glorious proof of God's care. In spite of the fact that the authorities had introduced so-called economy measures, thus causing orders to fall off, I was led through divine guidance to new activity, and my small staff of employees in this way had enough work. I am happy to be an active member of the local branch church, and am grateful to know that my whole family have the privilege of being members of The Mother Church. We are all endeavoring to walk the narrow path from sense to Soul, in accordance with the glorious teaching of Christian Science.—*Johann Kramer, Berne, Switzerland.*

With a grateful heart I add my testimony to that of my husband. I was healed of pulmonary disease and consumption. No doctor or course of treatment could help me. Through the study of the textbook by Mrs. Eddy I have become a new person. The services which I attended regularly were very helpful to me. There I learned to know God as Love, who has created no sickness. With the help of a practitioner I was able to overcome many ills, and I am grateful to be able to attend to all my housework again. Also, I am very happy to have the privilege of teaching in the Sunday school, and thus to serve God as an active member of our branch church. I am grateful for all the church activities, the literature, the Hymnal, and especially for the faithfulness of our

Directors, who watch over the welfare of our Mother Church and branch churches. I am deeply thankful for the wonderful privilege of class instruction. With great reverence and love I think of Mrs. Eddy, who has again pointed out to us the way to God.—(*Mrs.*) *Mina Kramer, Berne, Switzerland.*

WORDS alone cannot express what Christian Science has done for me and mine. My desire is to show my gratitude to God and to our dear Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, by daily living in obedience to its teachings, thereby gaining a broader and higher understanding with which to help others.

When Christian Science came to me I was in the depths of despair from ill-health. Being a wreck both physically and mentally, feeling I was but a burden to myself and to my family, I had decided on self-destruction as the only means of relief. I had never known what it was to be well or happy, but for about six years prior to taking up Christian Science we spent all the money we had, and most of my husband's earnings, on doctors and hospitals for the treatment of Bright's disease and heart trouble. But like the woman in the Bible, I "was nothing bettered, but rather grew worse." We had lost our home in a city where we had lived for many years, and had moved to another, leaving behind a very young and beloved only daughter. This added grief seemed to be more than I could bear. I became so discouraged that it seemed useless to try to go on.

Having been a member of an orthodox church since I was young, I had always read my Bible and prayed a great deal, living as good a Chris-

tian life as I knew how, expecting health and happiness; but when only misery and misfortune came I knew nothing more to do. I had lost faith in the church and in my own prayers, and relied wholly upon the Lord's Prayer, not knowing then that it is the "prayer which covers all human needs," as Mrs. Eddy says on page 16 of "Science and Health with Key to the Scriptures."

A Christian Scientist from our home city, whom I did not even know while I was living there, came and spent one week in our home. Through her living of the truth she understood, I was led to see plainly that she had something which I did not have. She gave me some *Christian Science Sentinels* to read, and I found much in them that interested me. I had always believed that Christian Science was something to be shunned, but as this dear woman was reflecting so much love and health, I began to wish that I too knew something of this truth of which she spoke. We were together most of the time for nearly two months, and I had determined to ask her how I could take up the study of Christian Science, for I felt it was my last and only hope. It was not until an hour before she left to go home that I found the courage to mention it. She very kindly lent me a copy of *Science and Health* and gave me her *Christian Science Quarterly*, showing me how to study the Lesson-Sermon. Starting the next day, I became so interested that I put the *Quarterly* aside and read only *Science and Health*. It was just what I wanted and had longed for always. I did not think of being healed physically, but was very happy over finding something which comforted and satisfied. A great spiritual awakening was taking place in my consciousness, and

at the end of three weeks I suddenly realized I had been healed of the heart and kidney trouble; also chronic constipation, for which I had taken medicine for more than twenty-five years. Nervousness, sleeplessness, and sick headaches were gone; and much wrong thinking with faults of character had been corrected. I felt like a new person, was able to walk as far as I liked, go up stairs without effort, and could go about my duties in a normal way with an entirely new outlook on life. These healings have been permanent over a period of nearly ten years.

My husband was so happy over my healing that he started reading *Science and Health* and was quickly healed of the smoking habit. We soon started going to church regularly and sent our son, who was nine years old, to Sunday school. Through Christian Science we have overcome many erroneous conditions. We have always been divinely protected and cared for by our loving Father-Mother God.

Words cannot express my love and reverence for Mrs. Eddy, who gave this practical religion to the world, and my gratitude for the harmony it is bringing into my life. I am grateful for membership in The Mother Church and a branch church, for active service in the church, also for class instruction.

I was healed of fallen arches and other foot disorders while serving on the Literature Distribution Committee. Through the help of my teacher I was healed of ulcers of the mouth, which had troubled me for years. A small but painful growth on my body disappeared at the time of my application for church membership. A sprained ankle, colds, burns, and many other difficulties have been healed through the study and

application of the truth as taught by Christian Science.

Our son was healed in a few hours of a badly broken nose. My husband has been healed of eczema and headaches with the help of a practitioner. He has also been healed of a broken toe without loss of time from his work and without other than Christian Science help, by turning immediately to God for his healing. Through that quick healing, a friend with him was so impressed that he soon took up the study of Christian Science, and his wife was healed in a short time of a serious physical trouble. I am grateful for all these healings, but am most grateful for the spiritual understanding which they have brought. I am grateful for every activity of the Christian Science movement, and for all it has done for me and mine and is doing for the world.—(Mrs.) *Minna Owens, Des Moines, Iowa.*

I wish to verify the above testimony of my wife and to express my gratitude for all the physical healings and for the better understanding of God which I have gained through the study of Science and Health.—*Allen Burr Owens.*

FOR the benefit of others who may suffer from tobacco smoke, I should like to relate an experience which took place about 1914.

I was called to a large railroad freight office on a temporary position. Arriving at eight o'clock in the morning, I found the room thickly clouded with tobacco smoke. Resentfully, I followed the instructions to hang my wraps on the wall, thinking as I did so that going home on the streetcar everybody would smell the smoke in my hair and clothing, and think I had been smoking.

As five o'clock drew near I found myself more and more nauseated, and all the way home it seemed as though I should be forced to get off the streetcar. Finally, arriving at my street, I left the car thinking that I should like to continue with the work in order to help these people—it would be only for a few days. Besides, I did not like to tell them I could not return; but could I go back? Distinctly and clearly came the "still small voice" in the words of a hymn,

"In atmosphere of Love divine,
We live, and move, and breathe."

Immediately I thought, Spirit is not conscious of smoke—Spirit is conscious only of its own perfection; and instantly I found myself completely free. Joyously I hurried home as though walking on air, so filled were my thoughts with inspiration and gratitude.

During the years which have followed, though working many times where others were smoking, perhaps in close proximity, I have experienced no annoyance. I also found that I was healed at the same time of hatred of the smoking habit, which was an important thing. Hating can only place us in belief in the realm where evil claims reality; in Spirit there is no cause for hate.

My heart is filled with gratitude for this wonderful truth as brought within the range of our comprehension by our revered Leader, Mary Baker Eddy; for all of our literature, churches, Reading Rooms, and for the loving work of our faithful practitioners. I am also grateful for membership in The Mother Church and a branch church, and for having had the privilege of class instruction.—(Miss) *Fannie H. Rippey, Portland, Oregon.*